¶ The supplycacyon of soulys

Made by syr Thomas More knyght counsellour
to our soureayn lorde the Kynge and
chaunsellour of hys Duchy
of Lancaster.

¶ Agaynst the supplycacyon of beggars.

¶ To all good Cryſten people.

Almoſt prtuouſe Wyſe cõtinually calleth & cryeth vppon your deuout charite & moſte tẽder pyte/ for helpe cũfort & relefe/ your late aquayntaũce/ kyn dred/ ſpouſes/ cõpanions/ play felowes/ & frẽ/ & now your humble & vnacquaynted & halfe forgo tẽ ſupplyaũtys/ pore pryſoners of god ꝑ ſely ſowls in purgatory/ here abydyng & endurynge ꝑ greuouſe paynys & hote clẽſynge fyre/ ꝑ freteth & burneth owte ꝑ ruſtye & felthy ſpotte of our ſynne/ tyll ꝑ mercy of almyghty god ꝑ rather by your good & charytable meanes/ vowchſauſe to delyuer vs henſe.

¶ From whẽce yf ye mervayll why we more now moleſte and trou ble you wyth our wrytyng whẽ euer we were wonte bfore: yt may lyke you to wyt and vnderſtand/ that hytherto/ though we haue bene wyth many folke mych forgoten of neglygẽce/ yet hath alway good folke remembred vs/ and we haue bene recommended vnto god and eaſed/ holpen/ and relieued/ both by the prvate prayers of good ver tuouſe people/ and ſpecially by the dayly maſſes & other goſtely ſuf fragis of preſtys/ relygyouſe/ and folke of holy churche. But now ſyth that of late there are ſprongẽ vp certayne ſedycyouſe perſones/ whych not onely trauayle and labour to dyſtroy them by whome we be mych holpen/ but alſo to ſowe and ſette forth ſuch a peſtylent opp nyon agaynſt our ſelfe/ as ones receyued and bleued among ꝑ peo ple/ muſt nedys take frome vs the relefe & cũforte that euer ſhuld come to vs by the charytable almeſſe/ prayour/ and good warkes of the world: ye may take yt for no wonder though we ſely ſowlys that haue longe lyen and cryed ſo farre frome you that we ſeldome brake your ſlepe/ do now in thys outre great fere of our vtter loſſe for euer of your louyng remembraunce and relefe/ not yet importunatly by reue you of your reſte wyth crienge at your eares at vnſeaſonable tyme when ye wold (as we do neuer) repoſe your ſelf and take eaſe/ but onely procure to be preſented vnto you thys pore boke thys hum ble ſupplycacyon of owrs/ whyche yt may pleaſe you gentyll mcale at your leyſure to loke ouer for all ſely ſowlys ſake: that yt may be as an holſome tryacle at your harte agaynſt the dedely poyſon of theyre peſtylent pſuaſyon/ that wold bryng you in that errour to bene there were no purgatory. Of all whych cruell perſones ſo procuring not ꝑ mynyſſhement of your mercy toward vs/ but the vtter ſpoyle & rob bery of our hole helpe and comforte that ſhuld come from you: ꝑ ver ry wurſte and thereby the moſte dedely deuyſour of our paynys and heuynes/ god forgeue hym/ ye that dyſpytuouſe & dyſpytefull per ſon/ which of late vnder pretexte of pyte/ made and put forth among

you/

pou/a boke that he namyd the supplycacyon for the beggers/a booke in dede nothynge lesse intendyng/ then the pyte that yt pretendeth: nothyng myndyng ꝑ weale of eny mā / but as we shall hereafter shew you / myche harme and myschefe to all men / and among other great sorow dyscōfort and heuenysse vnto vs your euen cryſten and nygh kynne/ your late neyghbours and pleſaunt company vs vppon erth/ and now pore pryſoners here.

¶ And albe yt ꝑ hys vnhappy boke/ doth for our owne pte touche vs very nere: yet we be myche more moued to greue ꝑ world warnyng of hys venymous wrytynge/ for the dere loue ꝙ cherite that we bere to you/ then for the reſpecte of our owne releſe. For as for vs/ albe yt that the gracyouſe helpe of your pryour/ almeſſe dede / and other good warkes for vs/ may be the meanes of relyeuyng and releaſyng of our preſēt payne/ yet ſuch ys the mercyfull goodnes of god / that though the hole world wold clene forgete vs/ yet wold his mercy ſo remembet vs/ that after temporall punyſſhement and purgyng here he wyll not fynally forgete to take vs hense: and wypyng all ꝑ terys owt of our eyē/ tranſlate vs at ſondry tymes as hys hygh wyſedom ſeeth conuenyent/ in to that eternal heuenly bleſſe/ to whych his holy blyſſyd blood hath bought vs. But ſurely to you worldly people lyuynge there vppon erth/ not onely for this preſent tyme/ but alſo for as longe as thys world ſhall endure: the wreched maker of that vngracyouſe boke (whome god giue onys the grace to repēte ꝙ amend) yf folke were ſo fonde to folowe hym/ ſhulde not fayle to worke/ as well myche worldely trouble to euery kynde of people/ as ouer that (whych moſt losſe were of all) to brynge many a good ſymple ſoule/ for lacke of beleſe of purgatory/ the very ſtrayght way to hell.

¶ And the caſe ſo ſtandynge/ there wold we thynke no man dowte/ but thoughe the man that made the boke were well knowen amonge you and in holde alſo/ whereby hys heyghnouſe treaſon to god and ꝑ world dyſcloſed ꝙ declared by vs / he myght be in parell of exquyſyte paynefull punyſſhement: yet we both myght and ought / rather to put hym in the daunger of hys owne demeanure / then for the ſparyng of hys iuſte correccyon/ to ſuffer hym abuſe ꝑ people with hys peſtylent wrytynge / to the ineſtymable harme of the hole worlde in goodes / body / ꝙ ſowle. And ſyth we ſo myght of treaſon/ ꝙ ſo ſhuld of cherite though the man were knowen and taken/ how myche may we nowe more frankely tell you all and nothynge ſhall nede to ſpare hym/ ſyth hys boke ys nameles/ ꝙ ſo hym ſelf among you vnknowē and therby owte of the parell of eny punyſſhement for hys vnhappy dede.

¶ But for that both ye ꝙ he ſhall well perceyue/ that we deſyre but your weale and ours by gyuyng you warnynge of hys malyce / and

nothyng entend to procure hys punyssheme[n]t/whyche we rather be-
seche our lord of hys mercy to remytte: ye shall vnderstand that ney-
ther ys his name nor persone vnknowen among vs/and therfore we
might well discouer hym yf we were so mynded. For there is not
onely some of hys acquayntaūce and counseyll / whome god gaue at
theyre deth the grace to repente/comen hyther to purgatory/nothyng
more now lamentyng among vs/then theyre cruell vnkyndenesse to
ward vs/in geuyng counseyll agaynst vs/to the makyng of that vn
gracyouse boke / wyth mysdelyte and lakke of bylyefe of the pour-
gyng fyre whych they now fynde and fele: but he ys also nemed and
bosted among vs by that cruell aungell of hys / owre and yours gosti-
ly enemy the deuyll. whych as sone as he had set hym a worke wyth
that peruerse boke/ceased not to come hyther and boste yt among
vs: but wyth his enmyouse & enuyouse laughter gnasshyng the teeth
and grymmynge/he tolde vs that hys peoppll had by the aduyse and
cōsayll of hym and of some heretyques almost as cruell as he/made
suche a boke for beggars/ that yt should make vs begge longe are we
gete aught. wherby he trusted that som of vs should not so sone crepe
owte of our payne as we had hoped.

¶ Wytte ye well these wordes were heuy tidyngs to vs. But yet by
cause ỹ deuyll ys wonte to ly/ we toke some comfort in that we could
not belyue hym/ specyally tellynge a thynge so farre incredyble. For
who could euer haue thought that eny cryste[n] man could for very pyte
haue founden in hys harte to seke and study the meanes / whereby
a cryste[n] man should thynke yt labour lost to pray for all cryste[n] sow-
lys. But alakke the whyle we fonde sone after / that the falshed and
malyce of the man/preued ỹ dyuyll trewe. For by some that dyed
sone after the boke put forth/ we haue herde & perceyued the wrecked
contentys therof/ well and playnely declarynge / what cuyll spyryte
inspyred hym whyle yt was in makynge. For albe yt that yt ys so con
tryued/and the wordys so cowched/that by the secrete inwarde wur-
kynge of the deuyll that holpe to dryuyse yt/a symple reder myght by
delyte in the redyng be dedely corrupted and venemed: yet yf a wyse
man well warned / aduysedly wyll way the sentence /he shall fynde
the hole boke nothyng elles, but falshed vnder pretext of playnesse/
cruelnesse vnder the cloke of pyte/sedycyon vnder the colour of coun-
saylle/prowde arrogās vnder ỹ name of supplycacyō/& vnder ỹ pre-
tēce of fauour vnto pore folke/a deuelysshe desyre of noyaūce both to
pore & rich/preste/religiouse/& lay mā/prynce/lord/& peple/as well
quycke as dede.

¶ We deuyseth a pytyouse byll of complaynte and supplycacyon/
fayned to be by the pore syluke and sore beggers put vpp to the kyng/
lamentyng therin theyre nomber so sore encreaced / that good folkes
almoyse

almoyse not half suffysyng to fynde them mete / they be constraynyd
heuely to dye for hunger. Then layth he ꝑ cause of all these pore beg
gars / both theyr encrese in nomber & theyr defaut in fyndyng / all this
he layth to the onely faut of the clergy: namyng them in hys bedrolle
bysshops / abbottes / pryours / deacons / archedeacons / suffragans / prestes /
monkys / chanons / freres / ꝑdoners / & sõmoners. All these he calleth
myghty sturdy beggars & ydle holy theuys / Whych he sayth hath beg
gyd so importunatly / that they haue gotten in to theyr handys ꝑ thyrd
parte of all the realm of Englond / besyde tythys / pryuy tythys / pro-
batys of testamentes & offrynges / Wyth masse penys & mortuarys / bles
syng & cursyng / cryyng / suspendyng & soplyng. Then cũmeth he par
tyculerly to freres: to whom he maketh as he thynketh a playn & ope
reckenyng / that they reseyue by beggyng thorow ꝑ realm yerely. xliii.
thousand. iii. C. xxviii. pound. vi. s. viii. d. sterlyng. Then she Wyth he
that all thys cast to gyther / amounteth yerely farre aboue the half of
the hole substaũce of the realme. After this presupposyng as though
he had prouyd yt that the clergy hath the half / he thẽ to proue the two
hundred parte of that they haue Were more then suffycyent for them:
taketh for hys ground that yf the nomber of them be compared Wyth
the nomber of lay men / the clergy be not ꝑ hundreth parte: & ꝑ yf they
be cõpared Wyth the lay men Women & children / the clergy ys not thẽ
the foure hũdred pson of that nomber. And then emendyth he therby
to proue & conclude / that syth they haue as he sayth more then the half
of all to gether / & be them self not fully the foure hundred parte: ther
fore if that better half that they haue Were deuyded into two hũdreth
partes / then Were yet one parte of those two hundreth pys as he thyn
keth to mych for them / specyally because they labour not. After thys
he gatherith a great hepe of euyls / Wherwyth he belyeth the clergy /
to bryng them in dysplesure of the kynge and hatered of the people.
And leste men shuld eny thyng esteeme the clergye for the suffragys
of theyr pryours in relyefe of ye sely crysten soulys in purgatory /
to take away that good mynde oute of good crysten mennys hartes /
he laboreth to make the Worlde Wene that there Were no purgatorye
at all. Wherein When he hathe done What he canne / then labourith
he to the kynge for a lycence to rayle Vppon the clergye: sayeng that
there ys none other effectuall remedye agaynste theym / but that yt
myght please the kynge to gyue hym and suche other fre lycense and
lyberte / to dyffame the clergye at theyr pleasure amonge the people.
For he sayth that yf any of them be punysshed any thyng by the tempo
rall lawes / than they sore trouble the laborers therof by the spyrytuall
law / and then the heddys of the clergy do so hyghly more than recom
pence the losse of theyr felowes / that they may be bolde to do the lyke
offyce agayn at theyr pleasure. And for to proue that yt ys alway so /

he layth that yt hath bene so thryfe: and as yt shall after be shewed he lyeth in all thre. The furste he layth that the bysshop of London was in a grete rage for endyghtynge of certayn curatys of extorcyon and incontynency the last yere in the Wardmote questis. And for the secõd he layth that doctour Aleyn after that he was punished by premunire for his cõtempt commytted agaynst the kynges temporall law/ was therfore by the bysshoppys hyghly recõpensed in benefyces. And for ỳ third he layth that Richard Dunne because he had sued a premunire agaynst a preest for suyng hym in ỳ spyrytuall court in a matter determynable in the kynges court/ was accused of heresy and commytted to bysshoppys pryson: where he sayth that all the World knowyth that he was murthered by doctour Horsey with his complyces then the bysshoppys chauncellour. And that ỳ same doctour Horsey he sayth vppon other mennys mouthis payed. vi. hundred poũdes for hym & hys complyces: & after obteyned the kyngys most gracyous pardon. Wherupp̃ he sayth the captayns of the spyrytualte because he had faughten so manfully agaynst the kyngs crown and dygnyte/ promoted hym forth with benefyce vpp̃ benefyce to the value of .iiii. tymes as myche. And by these ensaumples he cõcludyth there Wyll no such punyshment serue agaynst the spyrytualte: and also Who ỳ iustly parysh a preest by the temporall law/ ys vnustly troubled agayn in ỳ spyrytuall law. Wherof he Wold include that of necessyte for a specy all remedy/ the kyng must nedis graũt a licence to such lewd felowes to tayle vppon thẽ. Thã cometh he at laste vnto the deuyce of some remedy for the pore beggars. Wherin he Wold in no Wyse haue none hospytals made/ because he sayth that therin the profyte goeth to the prestys. What remedy than for the pore beggars. He deuysyth not desyreth nothynge to be geuen them/ nor none other almoyse or helpe requyreth for thẽ: but onely that ỳ kyngis hyghnes Would furst take frome the hole clergye all theyre hole lyuynge/ and then sende theym abrode in the Worlde to gette theym Wyues/ and to get theyre lyuyng Wyth ỳ labour of theyr handys and in the swete of theyr facys/ as he sayeth yt ys the cõmaundement of god in the furst chapiter of Genesis: and fynally to tay them to the carties to be Whyppyd naked about euery market towne tyll they fall to labour. And then yf these petycions were onys graunted and parformyd/ he shewyth many great cõmodytees that Wold as he sayth ensue therupp̃/ both to the kynge & the people/ and to the pore beggars. Which thynges We shall ere We leue/ in such Wyse repete and ponder/ that your Wysdoms may consyder and parceiue in your self/ What good frute Wold folow the spede of hys goodly supplycacion/ Whereof We haue reherced you the hole some and effect.

¶ Trewthe yt ys ỳ many thynges Wherewyth he florysheth hys

maiestes

matere to make the seme gay to the redere at a sodayn shewe/ we leue out for the while/because we wold ere we come therto/ that ye shuld furst haue the mater self in short set forthe before your eyen. And thā shall we peruse hys prouys/and in such wyse consyder euery thynge aparte/that we nothyng dout but who so shall rede hys worshypfull wrytyng after/shall sone parceyue therin/florysshyng without frute/ suttelte wythout substaūce/retho3yk wythout reasō/bolde babelyng wythout lernyng/a wylynes wythout wyt. And fynally for ꝑ foundacyon and ground of all hys prouys: ye shall fynde in hys boke not half so many leuys as lyes/but almost as many lyes as lynes.

¶ And albe yt we lye here in that case that about the examynacyō and answerynge of such a mad malycyouse boke we haue neyther lust nor leysoure to bestowe the tyme/wherof muspēt in our lyfe we geue now an hardē and a heuy rekenynge: yet not only the necessyte of our cause dryueth vs to declare vnto you the feblenes of hys reasons/ wherewyth he wold bryng you in the case to care nothyng for vs/beleuyng ꝑ there were no purgatory/but also most specyally bothe our charite to warde you/stryre vs to shewe you the myschefe that he myndeth to your self/as well in that poynt of infidelyte/as in all the remnaunt of hys sedicyouse boke. In answerynge wherof we wold gladly let hys folysh and lak of lernynge passe/yf yt were not more thā necessary/that all folke shuld parceyue hys lyttell lernynge and lesse wyt/lest symple folke wenynge hym wyse and well lernyd/ myght vnto theyr harme esteme hys cupfull wrytyng the better for theyr wronge opynyon of hys wyt and lernynge. As for hys malycyouse mynde and vntreuth/there can no man loke that we shuld leue vnto wchyō/but he that wold rather the man were beleuēd than answerd/ and wold wysh hys byll spēd were yt neuer so malycyouse and false.

¶ For where he to beuyseth hys introduccyon/as all hys purpose shuld haue a great face of charyte/ by that he speketh all in the name of the pore beggars/ thys ye nothyng els but the beuyls bryft/ alway couerynge hys poyson vnder some tast of suger. As for vs we truste there wyll no wyse mā doute what fauour we bere to beggers as folke of theyr owen felyshyp and faculte/and of all whom/there be no where in the world nether so nedy nor so sore/and so syk nor so impotent/ and so sore in paynes as we. And that so farforth that yf ye myght se them all on the tone syde/ and but one of vs on the tother syde/ we be very sure that the world wolde pyte one of vs/more thā them all. But although we be more beggars then your beggers be/ as folke daply beggyng our almes of you and them both: yet buy we not them as one of them bothe a nother/ but we pray and requyre you to gyue them for our sakes/ wherby your gyft gretly cumforteth vs both. And they be also our proctours and beg in our name/and in our

name

name receaue your money/ wherof we receyue both your deuocyon and theyr prayoures. Do ỳ ye may be well assured/ there coud be put no bylle nor supplycacyon forth for theyr aduaũtage/ whych we wold in eny wyse hynder/ but very gladly forther in all ỳ euer we myghte. But in good fayth as our pore brethern the beggars be for many causes greatly to be pytyed for theyr dysease and synnes/ sorow/ payn & pouerte: so do we mych in thys case sorow theyre myshap/ that they haue nott had at the leste wyse so muche fortune / as to fall vppon a wyser seruenet to make theyr supplycacyon: but vppon such a one as vnder hys great wylynes she weth so lyttell wyt/ that begynnyng wyth a cloke of charyte/ doth by and by no lesse dysclose hys hatered and malice/ than yf he nothyng els had entẽded/ but to cast of ỳ cloke and set out hys malyce naked to the shew. Whyrin lyke a beggars pe tour he goeth forth so nakedly/ ỳ no begger ys there so bare of cloth or money/ as he she weth hym selfe bare of faythe/ lernynge/ trouth/ wyt or charite. Whych thyng as it all redy well appereth to wyse me: so wyll we make yt eurdent to all men / takyng our begynnynge at the declaracyon of hys vntrewth: whych one thyng well perceyued/ will be suffycyent to answer and ouerthrowe all hys hole enterpryse. Dow be yt we nether shall nede nor do purpose to cũber you wyth rehersall and reprofe of all hys lyes: for that were to long a work/ wherof we fere ye should be wery to abyde the herryng. But of so many we shall pray you take pacyence whyle we shewe you some/ and such as for the matter be requysyte to be knowen/ for as much as all hys proues be specyally grounded vppon them.

¶ And furst to begyn where he begynneth/ whẽ he sayth that the nõber of such beggars as he pretendeth to speke for/ that is as hym self calleth them the wretchẽd hydouse monsters/ on whõ he sayth scarcely eny eye dare loke/ the foule vnhappy sort of lepers & other sore people/ nedy/ impotẽt/ blynde/ lame and syk/ lyuyng onely of almes: haue theyr numbre now so sore encreasẽd / that all the almoyse of all the well dysposẽd people of the realme ye nott halfe inowghe to sustayne theym / but that for very constrayne they dye for hunger: vnto all those wordes of hys/ were yt not that though we well wyst our self he sayd vntrew/ yet wold we be lothe so to lay as a lye to his charge eny thyng/ wherof the vntrewth were not so playnly parceyued/ but that he myghte fynde some fauourers whych myghte say he sayd trew: els wold we paraduenture not let to tell hym/ that for a begynnyng in these few wordes he had wrytten two lyes at onys. If we should tell you what nõber ther was of pore syk folke in dayes passẽd lõg before your tyme: ye were at lybertie not to beleue vs. Dow be yt he cãnot not yet on ỳ tother syde for hys part nether/ bryng you forth a bederoll of theyr namys: wherfore we must for bothe our ptẽ

be fayn

he ſayn to tempt you to your owne tyme/ & yet not fro your childred (Where of many thynges men forget When they come to ſtrayt greater age) but vnto the dayes of your good remembraunce. And ſo doyng/ We ſuppoſe yf the ſory ſyghtes ỳ me haue ſene/ had left as grete impreſſy on ſtyll remaynyng in theyr hartes/ as the ſyght maketh of the preſent ſorowe that they ſe: men ſhuld thynke & ſay ỳ they haue in dayes paſſed ſene as many ſtrayte beggers as they ſe now. For as for other ſyknes they rayn not god be thanked but after ſuch rate as they haue done in tymes paſſed. And the of the frech pollyes. &c. yete a go Wem there about ſyr/ſyre agaynſt one ỳ beggeth With them now. Wherof Who ſo lyſt to ſay that he ſeeth it other Wyſe: We Wyll hold no great dyſpy cyons Wyth hym theruppon/ becauſe We lakke the names of both the ſydes to make the tryall Wyth. But ſurely Who ſo ſhall ſay the cõtra ry: ſhall as We ſuppoſe eyther ſaye ſo for his pleaſure/ or elſe ſhall it fare by his ſight as folkes fare With theyr felyng/ Which What they fele they Wyne at/ but What they haue felt the haue more then half forgotten/ though they felt it tyght late. Why. ỳ maketh one that ha. h but a pore boyle vppon hys fynger/ thynk the greſe more great/ than Was the payne of a great boch that greued hys hole hãd lyttell more than a moneth a fore. So that in thys poynt of the nomber of syk leg gers ſo ſore encreaſed ſo late/ albeit We Wyll forbere ſo to ſay to hym as We myghte Well ſay: yet Will We be ſo bolde to denye it hym till he bryng in ſome better thyng than hys bare Word for the profe.

¶ And in good fauth if he be put to the profe of the tother poynt alſo/ that is to Wyt that for very conſtraynt thoſe pore ſyk folk dye for hũ ger: We verely truſt & thynk he ſhall ſeke ſarr and fynde very fewe yf he fynde any at all: for albeit that pore houſeholders haue theſe dere yeres made tyght hard ſhyft for corne: yet our lorde be thanked men haue not bene ſo farr from all pyte/ as to ſuffer pore impotẽt perſons dye at theyr dooryes for hunger.

¶ Now Where as he ſayth that the almes of all Well diſpoſed peple of thys reame is not half inough to ſuſtayn them/ and the Well dyſpo ſed people he calleth in this matter all the that gyueth them almoyſe/ & he ſpeketh not of one yere nor two Wayn but of theſe many yeres now paſſed/ for neyther be the nomber of the clergy nor theyr poſſeſſyons nor the ſtretes almes in Which thyng he ſayeth the cauſe Why the al mes of good people ys not half ſuffycyent to kepe & ſuſtayn the pore and ſyk beggers fro fampſhyng/ any great thynge encreaſed in theſe x. or. xii. or. xx. yeres laſt paſſed/ & therfore yf that he ſayd Were true: then by all theſe. x. yeres at the leſt/ the almoyſe of good people hath not bene half able to ſuſteyn the pore & ſyk beggers fro fampſhynge. And ſurely yf that Were ſo that in. iiii. or. v. yeres in Which Was plenty of corne/ the pore & ſyk beggars for lak of mennys almes dyed ſo faſt

for hũger: thogh many shuld fall sik neuer so fast again/ yet had they in ỳ laste .ii. dere yeres dyed vp of sykelyhod almost euerychone. And whether thys be trew or not we purpose not to dyspute: but to refere and report our self to euery mãnys eyen and eares/ whether any mã here of so many dede/ or se so many the fewer.

¶ When he hath layd these sure stonys to begyn the ground & foundacyon of hys byldyng with/ that sore and syk beggars be so sore encreasyd/ that the almesse of all the good people of thys realme is not half inough to sustayn thẽ/ and that therfore by very constraynt they dayly dye for hunger: vppon them he layeth a nother stone/ that the cause of all thys euyll is the great possessyõs of the spyrytualte/ and the great almys gyuen to the freres. But herein furst he layth that he sredys tythes and all such other profettꝭ as ryse vnto the chyrch by reason of the spyrytuall law or of mennys deuocyon/ that they haue the thyrd parte of all the temporall landes of the realme. Wherin who so can tell as much of the reuenewes of the realme as he can tell I tell that made the booke/ doth well know that though they haue mych: yet is the thyrd part of all farre an other thing/ ỳ he sayth in thys poynt vntrew. Than goeth he to the pore freres. And there as we told you he sheweth that ỳ almes geuen them/ of certeynte amounteth yerely vnto .x.m. thousand. ¶¶¶. xxxiii. li. vie. s. viii. d. sterlyng: parauenture men wold wene the man were some apostata/ and that he neuer could be so pryuy to the freres reconyng/ but if he had bene long their lymytour/ and sene some generall brefe of all their hole accountys. But surely syth the man is bad inough besyde/ we wold be loth folk shuld reknyt hym for apostata/ for surely he was neuer frere for aught that we know/ for we neuer wyst that euer in hys lyfe he was half so well dysposed. And also when ye here the groũd of hys reconyng: ye will your self thynk that he neither knoweth mych of their maters/ & of all the realme besyde make as though he knew many thyngys for trew/ which many men know for fals. ¶ For furst he putteth for the groũde of hys rekenyng that there are in the realme/ two and fyfty thousãde paryssh churches/ which ys one playne lye to begynne with Than he putteth ỳ euery paryshe one with a nother/ hath ten howses holdes in yt: meanynge besyde suche pore howses as rather aske almes thẽ gyue/ for of such ye wot well ỳ freres get no quarter ag. & ỳ poynte albe yt the groũde be not sure/ yet bycause yt may to many men seme lykely/ therfore we lette yt passe. But then he sheweth fer ther for a sure trouth a thynge that all men know surely for a great lye: that ys to say that of euery howsholde in euery paryshe/ euery of ỳ fyue ordres of freres hath euery quarter a peny: for we know full well & so do many of you to/ fyrst ỳ the comen people speke but of .iiii. ordres/ the whyte/ the blakke/ the austayne/ and the grey/ and which

ye the

ye the fyrst in many partes of the realme fewe folke can tell you. For yf the questyone were asked abowte / there wolde be peraduenture founden many mo the more pyte it is / that coulde name you the grene frerys then the crowched. ye knowe ryght well also that in many a parysshe in englande / of fourty howseholders ye shall not fynde fowre pay nether. v. pese a quarter nor. iiii. nother / and many a parysshe neuer a peny. And as for the. v. d. quarterly / we dare boldely say that ye shall fynde yt payed in very fewe parysshes thorowe the realme / yf ye fynde yt paied in any. And yet this thynge beynge suche a starke lye as many men all redy knoweth / & euery man shortely may fynde it / he putteth as a playne well knowen trouth for a specyall poste to bere vpp his reckenynge. For vppon these growndes now maketh he a clere reckenynge in this maner ensuynge / whyche is good also to be knowen for folke that wyll lern to cast a cõpt. Ther be. xii. M. pysshes: and in eche of them. x. howsholdes So haue ye the hole some of the: howsholdes. v. hondred thowsand and twenty thowsande. Euen nust: Go nowe to the money then. Euery order of the. v. orders of frerys: hathe of euery of these howsholdes a peny a quarter Sūma for euery howse amonge all the. v. orders euery quarter. v. d. & here by may ye lerne that fyue tymes one maketh. v. Nowe this is he sheweth: you amonge the. v. orders of euery howse for the hole yere. xx. d. and: so lerne ye there that. iiii. tymes fyue maketh. xx. Sūma sayth he. v.: hondreth thowsande and. xx. thousande quarters of angeles. Here: we woulde not that because the realme hath no coyne called the quarter aungell / ye shulde therfore so farre mystake the man as to wene that he ment so many quarter sackes of aungels. For in dede (as we take hym) by the namynge and comptyng of so many quarters of aungels / he meneth nothynge elles but to teche you a poynt of reckenyng and to make you perceyue and knowe / that. xx. d. is the fourth parte of. vi. s. viii. d. For after that rate it semeth that he valueth the aungell noble. Then goeth he forthe with his reckenyng & sheweth you that: fyue hundred thowsand and. xx. thowsand quarters of aungels / maketh. ii. hundred thre score thowsand halfe aungellys. And by thys: ye may perceyue clerely / that he ment not quarter sackes of aungels for then they wolde haue holden ye wote well many moo pecys of fourty pence / then fourty tymes thys hole some commeth to. Then he sheweth you further that. C C. lx. thowsand halfe aungellys / amounte iust vnto. C. xxx. thowsand aungels. Wherin euery man may: lerne that the halfe of. lx. ys. xxx. and that the half of twayne ys one. Fynally then he casteth yt all to gyther and bryngeth yt in to poundes Sūma totalis. xliii. thowsand pound. iii. hundred. xxxiii. li. vi. s. viii. d: But here to contynue we the playnesse of hys reckenynge / he forgote to tell you ỳ. iii. nobles make. xx. s. & that. xx. s. make a pound But who

 can nowe

can now do wte of thys rekenynge Whan yt cometh so rounde/that of so great a sōme he leueth not out ꝑ ode noble But now syth all thys rekenynge ys groumded vppon two false groundes / one vppon.xii. thowsande parysshe churches: the other that euery of the fyue ordere hath euery quarter of euery howshold a peny: thys rekenyng of.xlvi. thowsād. CCC.xxxii.li.vi.s.viii.d.semeth to cōe myche lyke to pas as yf he wold make a rekenyng wyth you ꝑ euery asse hath.viii. eares And for to proue yt wyth/bere you furst in hande that euery asse hath fowre heddes/and then make summa.iiii.heddes. Thene myght he boldely tell you ferther/that euery asse hed hathe two eares/for that ys comenly trew except any be cutte of. Sūma then.ii.eares and so summa totalis eyght eares. At thys accompte of eyght eares of one asse ye make a lyppe and thynke yt so madde that no man wold make no suche. Surely yt were a madde compt yn dede/and yet as mad as yt were/yt were not so madde by halfe as ye hys sadde and frenesie compt that he maketh you now so solempnely of the frerys quarterage. For thys shuld he grouñd but vpon one lye/where he grounddith ꝑ tother vpon twayne as open lyes as thys as greate. Now myght we (and we wold) say that all hys rekenynge were naught/bycause he rekeneth.xx.d.for the quarter of the aungell/and all the remenaūt of hys rekenyng folowith forth vpon the same rate. But we wolde be lothe to put hym in the fawlte that he deserue not. For surely yt myght be that he was not ware of the new valuacyon: for he ranne awaye byfore the valuacyon chaūged. But now vpon thys greate some of.xiiii.thusād. CCC.xxxiii.li.vi.s.viii.d. vpon these good grounde, heped vp to gether he bryngeth in hys ragmānes roll of hie rude retorque agaynst the pore frerys/begynnyng wyth such a grete exclamacyon that we herde hym hyther/& sodaynly were all afrayed wh̄ we herd hi cry out so loude/Oh greuous & paynfull exaccyōs: thus rerely to be payed/frome the whyche the people of your noble ꝓgenytours auncyent Brytons euer stode fre. And so goeth he forth agaynst the pore frerys wyth Danes/and Saxons/and noble kyng Arthure/and Lucius the emperoure/the Romaynes/the Grekys/& the greate Turke/the wynne that all these had ben vtterly marred & neuer had ben able to do nothynge yn the warre/yf theyr people had gruen theyre almoyse to frerys.

¶ After hys rayling retorque ended agaynst the frerys/then thys some of.xiiii.thowsād. CCC.xxxiii.li.vi.s.viii.d.he addeth vnto all ꝑ tother that he sayd byfore that all the clergye hath besyde whych he sūmeth not but sayth that thys and that to gyther amounte vnto more by twene therym then halfe of the hole substaunce of the realme. And thys he affirmeth as boldely as though he could reken the hole trueneswe and substaunce of all englande/as redely as make the rekenyng

of hys

of thys beggers purse.

¶ Then sheweth he that thys better halfe of the hole substaunce ys
shyfted amonge fewer then the fowre hundred parte of the people.
Whyche he proueth by that he sayth that all the clergye compared vn
to the remannaunte of the men onely/be not the hundreth pſone. And
pf they be compared vnto the remanaume of men/women/and chyl-
dren/so are they not he saeth the fowre hundreth person. But nowe
some folke that haue not very longe a go vppon greate occassyons ta
ken the rekenynge of prestes and relygyous places yn euery diocise/a
on the other syde the rekenynge and the nombet of the temporalmen
yn euery countye: knowe well þ thys mannes madde rekenynge goeth
very farr wyde/and semeth that he hath herd these wyse rekenyngis
at some congregacyon of beggers. And yet as thoughe bycause he
hath sayd yt he had therfore proued yt/he rüneth forth in his raylyng
retorsque agaynst the hole clergye/and that yn suche a sorte and fas-
syon that very harde yt were to dyscerne whyther yt be more false or
more folysshe. For fyrste all the fawtes that any lewde preest or frere
doth/all that sayeth he to the hole clergye/as well and as wysely as
though he wold lay the fawtes of some lewde lay people to þ defaut
and blame of all the hole temporalty. But thys way lyketh hym so
well that thus sayeng to the hole clergye þ fawtes of suche as be sim
ple a fawty theryn/and yet not onely sayeng to theyr charge þ breche
of chastyte a abuse in fleshely kruyng of suche as be nought/but also
madly lyke a fonde felow sayeng myche more to theyr charge a myche
more ernestly reprourynge þ good a honest kyurynge of those þ be good
whome he rebukethe and abhorreth bycause they kepe theyr vowes a
persever yn chastyte (for he sayeth that they be the marrars and dys-
stroyers of the realme/bryngeng the lād yn to wyldernesse for lacke
of generacyon by theyr abstaynynge from weddyng) then aggrupith
he hys great crymes with hys rouse wordys/gay repetycyons/a gre
nous exclamacyōs/calyng them blood suppers a dronken yn þ blood
of holy martirs a sayntes/ Whyche he meanyth for the condemnynge
of holy heretykes. Greedy golophers he calleth them and vnsacrable
whyrlpoolys/because the temporalte hath gyuen theym possessyōs/a
gyue to the freres theyr almoyse. And all vertuouse good preestys a
relygyous folke he calleth ydle holy theues/because they spēd theyr
tyme yn prechynge and prayour. And than sayth he/these be they that
make so many syk a sore beggers. These be they that make these ho-
rys a baudys. These be they that make these theuys. These be they
that make so many ydle parsone: These be they that corrupte þ gene
racyone. And these be they that with the abstaynyng from weddyng
hynder so the generacyon of the people/þ the realme shall at lenght
fall yn wyldernes but yf they wed þ sonet. And now vpō these hygh-

nous crymes layed vnto the hole clergye/ & layd as euery wyse man
seeth some very falsely and some very folysshly: after hys goodly re
petycyons he falleth to hys great and greuous exclamacyons/ cryeng
out vppon the great brode boromlesse occean see of vyces/ and vppō
the greuouse shyp wrak of the comen welth/ the translatynge of the
kyngys kyngdōe/ and the ruyne of the kynges crown. And thet with
rollynge in hys retorycke from fygure to fygure/ he falleth to a vehe
ment invocacyon of the kynge/ & gyueth hym warnyng of hys greate
losse/ & sharpe hym feruently: where ys your sword/ power/ crown/
and dygnyte becometh as though the kynges grace had clene loste hys
realme/ specyally for lacke of people to reygne vppon/ bycause that
prestes haue no wyues. And surely the man cannot fayle of suche
eloquence: for he hath gathered these goodly flowres out of Luthers
gardyne almost worde for worde without any more labour but one-
ly the translatynge owte of the latyn into the englysshe tonge.

¶ But to enflame the kynges hyghnes against the church/ he sayth
that the clergye laboureth nothyng elles/ but to make the kynges sub
gectes fall in to dysobedyence and rebellyon agaynst hys grace.

¶ Thys tale ys a very lykely thynge/ as though the clergye knew
not that there ys nothyng erthly þ so moche kepeth them self in quyet
rest and suretye/ as doth the dew obedyence of the people to the ver-
tuouse mynde of the prynce. Whose hygh goodnesse must nedes haue
moche more dyffyculte to defende the clergye and kepe the churche
in peace/ yf þ people fell to dysobedyence & rebellyon agaynste ther
prynce. And therfore euery chyld may se that the clergye woulde ne-
uer be so madde as to be glad to bringe the people to dysobedyence &
rebellyon agaynst the prynce/ by whose goodnes they be preserued in
peace/ and were in suche rebellyō of the people lykely to be the fyrst
that shold fall in parell. But neyther ys there desyred by the clergye
nor neuer shall by goddes grace happen/ any such rebellyon as þ beg
gars pycture & hys felowes what so euer they say lōg full sore to se.

¶ But thys man agaynst þ clergye fetcheth forth old farne yeres &
cōmeth vp to kyng Jhāns dayes/ spēdyng mych labour about þ praye
se & cōmendacyō of þ good gracyous kyng & cryeng out vppō þ pope
þ then was and the clergye of England/ and all the lordys and all þ
comēs of the realme/ because kynge Jhān as he sayth made þ realm
tributary to the pope/ wherin he meaneth peraduenture the peter pēse
But surely therin ys all hys hote accusacyon a very colde tale when
þ trouth ys knowen. For so ys yt in dede þ albe yt there be writers þ
say þ peter pēse were graunted by kyng Jhān for the release of the
interdyccyō: yet were they payed in dede ere euer kyng Jhāns grete
graūdfather was borne/ & therof ys there prose ynough. Now yf he
say as in dede some writers say/ that kynge Jhān made Englād &

Irlād

Irland trybutary to the pope & the see apostolyque by the graunt of a thousand marlyns: We dare surely say agayn that yt ys vntrew/ & that all Rome neyther cā shew suche a graunt nor neuer could/ and if they could yt were right nought worth. For neuer coulde eny kyng of England geue away the realm to ỳ pope/ or make the lande tributary though he wolde/ nor no such money ys there payed nor neuer was And as for the peter pense if he meane thē/ neyther was ỳ realme tributary by thē/ nor king Iohān neuer graūted thē. For they were payed before the cōquest to the apostolyk see to warde the mayntenaūce therof but onely by way of gratytude & almes. Now as for the archbysshop Stephen/ whom he sayth beyng a traytour to the kynge/ ỳ pope made archebysshop of Canturbury agaynst ỳ kyngys will/ therin be there as we suppose .ii. lyes at onys. For neyther was ỳ Stephē euer traytour agaynst the kyng as farre as euer we haue herd/ nor ỳ pope none otherwyse made hym archebysshop thē he made all other at that tyme: but ỳ same Stephē was well & canonycally chosē archebysshop of Cāturbury by ỳ couēt of ỳ mōkis at Crist chirch in Cāturbury to whō as ỳ kyng well knew & denyed yt not/ ỳ electyō of ỳ archebysshop at ỳ tyme belōged. Nor ỳ kyng resysted not hys electyō because of any treasō ỳ was layd agaynst hym: but was discōtenyd therwith/ & after ỳ his electyō was passyd & cōfirmed by ỳ pope: he wold not of long seasō suffer hym to enoy ỳ bysshoprich/ because hym selfe had recōmendyd another vnto ỳ mōkys/ whō they reiectyd & preferryd Stephē. And that thys ys as we tell you/ & not as the beggars precious wryteth for a false foūdacyō of hys raplyng: ye shall now parceyue not onely by dyuers cronycles/ but also by dyuers monumēts yet remaynynge as well of the electyon and cōfyrmacyō of the sayd archebysshop/ as of the long sute and proces that after folowed therupō.

¶ Now she weth he hym selfe very wrothe with the spyrytuall iurysdyccyon/ whyche he wolde in any wyse were clene taken away/ sayng that yt muste nedys dystroy the iurysdyccyon temporall: where as the good princes passed haue graunted/ and ỳ nobles in theyre tymes/ and the people to/ haue by playne parleamentes confermed them/ and yet hytherto blessed be god they agre better to gyther/ then to fall at variaunce for the wylde wordes of suche a malycyouse make bate: whyche for to bryng the spyrytualtye in to hatered/ sayth that they call theyr iurysdyccyon a kyngdome. In whyche word he may say his pleasure/ but of trewth he seldom seith eny spyrytuall man at thys daye that so calleth eny spyrytuall iurysdyccyō ỳ he vseth.

¶ Now where thys man vseth as a profe therof/ that ỳ spyrytualte nam-th theym selfe alwaye byfore the temporaltye: thys maner of namyng cometh not of them/ but of the good mynde and deuocyon

of the

of the temporalyte: so farre forthe that at the parlyament when that eny actes be conceyued / the wordes be comenly so cowched / that the bylle sayth it ꝑ enacted fyrste by our souerayne lorde ꝑ kyng and by ꝑ lordes spyrytuall & temporall & the comens in this present parlyamẽt assembled. And these bylles be often drawen put forth & passed fyrste in the comen house / where there ꝑ not one spyrytuall man present.

¶ But suche trewth as the man vseth in thys porme / suche vseth he where he calleth the poore freres almoyse an axaccyon: surmysynge that yt ꝑ exacted by force and the people compelled to pay yt / where euery man well wotteth that they haue nor men no way to compelle no man to gyue thẽ aught not though they shulde dy for defawt. But thys good honest true man sayth that who so wyll not pay the freres theyre quarterage they wyll make hym be taken as an hereticque.

We be wyll contente that ye take thys for no lye / as many as euer haue knowen yt trewe. But who herd euer yet that eny man taken for an hereticque / dyd so mych as ones saye that he thought yt conuayd by the malyce of any frere for refusyng to paye ꝑ freres quarterage. Thys lye is ꝑ a lytle to lowde / for eny man that were not waxen shameles.

¶ Lyke trewth ꝑ there in thys that he sayeth / yf any man trouble a preeste for any tẽporall surte: the clergye forthwyth wyll make hym an hereticque and burne hym / but yf he be cõtent to bere a fagotte for theyre pleasure. The falsehed of thys can not be vnknowen. For me knowe well in many a shyre how often that many folke endyght preste of rape at the sessyons. And as there ꝑ somtyme a rape committed in dede / so ꝑ there euer a rape surmysed were the women neuer so wylynge / and oftentyme where there was nothynge done at all. And yet of eny suche that so procured preestes to be indyghted: how we many haue men herd taken and accused for hereticques? ye se not very many sessyons passe / but in one shyre or other thys pageant ꝑ playd: where as thorow the realme such as be put to penaunce for heresy / be not so many in many yeres as there be prestys endyghtyd in fewe yeres. And yet of all such so taken for heresye / he shall not fynde foure this four score yere / peraduenture not thys four hũdreth yere / that euer pretended them selfe so troubled for endyghtyng of a preste. So that thys lye ꝑ herein to large to get eny cloke to couer yt

¶ Nowe where he saith that the captayne of doctours Aleyne kyng dome / haue hepyd hym vp benefyce vppon benefyce / & haue rewardyd hym .x. tymes as mych as the .v.C. poundis whych he payd for a fyne by the premunire / and that thus hath the spyrytualtye rewarded ym because he fought so mãfully agaynst the kyngys crowne & hys dygnyte: all that know the matter do well parceyue that the man doth in hys mater as he doth in other / eyther lyeth for hys pleasure / or els lytell

lyttell wotteth how that the matter stode. For it ys well knowen that doctour Aleyn was in the premunire pursued only by spyrytuall me and had moch lesse fauour & myche more rygour shewed hym therin by the greatest of the clergy/then by any temporall men.

¶ He sayth also to the kynges hyghnes/your grace may se what a worke there ys in London/how the bysshop rageth for endyghtyng of certayne curates of extorcyon and incontynencye the laste yere in the warmoll quest. Wolde not vppon these wordes euery straunger wene that there had bene in Londō many curates endyghted of extorcyō and rape/and that the bysshop wold labour sore to defend theyr faultes and that there wer aboute ẏ matter a greate cōmocyon in all the cyte? How shameles ys he that can tell thys tale in wrytynge to ẏ kyngs hyghnes for a trouth/wherof neyther bysshop/nor curate/nor mayre/nor alderman/nor eny man ellys/euer hard word spoken? Yet were harde to say whether we shulde take yt for wylynes or lacke of wytt ẏ he sayth all thys worke was in the cyte the last yere: & then hys boke neyther was put vp to the kynge/nor bereth eny date. So ẏ a man wold wene he were a fole that so wryteth of the last yere/ẏ the reder cānot wyt whych yere yt was. But yet wene we he doth yt for a wylynes. For syth he knoweth hys tale false: yt ys wysdome to leue the tyme vnknowen/that hys lye may be vncontrolled. For he wold that men shulde wene alwaye that yt was in one yere or other.

¶ But fynally for a specyall poynt he bryngeth in Rychard Hūne and sayth ẏ yf he had not commencyd an accyō of premunire agaynst a preste/he had bene yet alyue and none heretyke at all. Now ys yt of trewthe well knowen/that he was detectyd of heresye before the premunyre sued or thought vppon.

And he began that suyte to helpe to stop the tother wythall/ as in dede yt dyd for the whyle. For all be yt that he that was sued in the premunire was nothynge belongynge to the bysshop of London before whome Rychard Hunne was detectyd of herysy: yet lest suche as wolde be glad synysterly to mysseconster euery thynge to warde the clergye/myght haue occasyon to say that the matter were holely handeled agaynst hym to force hym to forbere his suyt of the premunire/ the bysshop therefore dyd the more forbere/tyll yt appered clerely to the temporall iudges and all that were eny thyng lerned in the tēporall law/that hys suyte of the premunire was nothynge worthe in the kynges lawe/ for as moche as by playne statute the matter was owt of questyon that the ple to be holden vpon mortuaryes/belonge vnto the spyrytuall courte. After whyche thynge well aperyng/the matter wente forth afore the bysshop/& he there well proued nought/ and hys bokes after brought forth/suche and so noted wyth hys own hande in the margentes/as euery wyse man well saw what he was/

and was full sore to se that he was suche as they theyr sawe hym preued.

Now goeth he ferther and asketh the kynge/dyd not doctor Horsay and hys complyces moost heynously as all the worlde knoweth/ murder in pryson that honest marchaũt Rychard Hunne/for that he sued your writt of premunire agaynst a prest that wrongfully held hym in ple in a spyrytuall courte/for a mater wherof the knowlege bylonged vnto your hyghe courtes. And what punysment hathe he for yt. After that he had payed as yt ys sayd. vi. hundreth pound for hym and hys complyces/as sone as he had obtayned your moost grauous pardon: he was mynedpatly promoted by ꝑ captaynes of hys kyngdome with benefyce vpon benefyce to the value of .m. tymes as myche. Who ys he of theyr kyngdome that wyll not rather take corage to commyt lyke offense/seyng the promocyons that fell to suche men for theyr so offendyng/so lyke a blunt ys your sword to stryke at one of the offenders of thys croked and paruerse generacyon.

We haue here sam what cõfyred you wyth a pece of hys awn words/ because ye shuld haue a shew of hys vehemẽt eloquẽce: wyth whych the bolde beggers proctours so arrogantly presumethe in hys hyll to aske the kynge a questyon/and to bynde hys hyghnes to answere as hys mayster shyp appoynted hym. For yf hys grace say nay: then he telleth hym byfore/that all the worlde wotyth yes. But surely yf he call all the world all that euer god made: then ys there .m. parties that knowyth the contrary. For we dare be bolde to warraunt you/that in heuen/hell/and here among vs in purgatory/of all that thys man so boldely affyrmeth/the contrary ys well and clerely knowen. And yf he call ꝑ world but onely men among you ther kuyng vppon myddle perth: yet so shall he peraduenture fynde in some parte of the worlde yf he seke yt well/mo than .iii. or .v. good honest men/that neuer hard spekr of the mater. And of suche as haue hard of the mater & knowen yt well: he shall fynde mow and specyally we thynk the kynge grace hym self/whose hyghnes he ys so homly to aske the questyon and appoynt hym hys answer hym selfe. that of all fyue thynges whych he hathe here in so fewe lynes affyrmed/there ys not one trew but lyes euery one. For fyrst to begyn where he leueth/when he sayth that the clergy haue syns the deth of Rychard Hũne/ꝑmoted doctor Horsay with benefyce vpõ benefyce .iii. tymes as mych as .vi. C. poũd he playn vntreuth of thys poynt may euery man sone know ꝑ wyll sone enquyre. For he lyueth yet at exestier/and theyr lyueth vpõ suche as he had before/wythout that new hepe of benefyce gyuen hym by ꝑ captaynes of hys kyngdõ for kyllyng of Rychard Hũne/or thanke ether saue onely of god for hys lõg pacyence in hys vndeserued trouble. But to thed ꝑ ye may se how lyttell thys man forceth how lowd he lye

he lye: consyder þ he sayth that the clergye gaue vnto doctor Morsay after he cam out of pryson benefyce vppon benefyce to the valew of .iii. tymes as much as .vi. C. pounde. Now yf thys be trew/ thē hath doctoure Morsay had in benefyces besydes all such as he had before hys trouble/ the valew of .ii. thousand. iii. C. pounde. We truste that the man hys substaunce and hys lyuelod ys so well knowen/ that we nede not to tell that the beggers proctor in thys poynt hath made one lowd lye. Another ys that he sayth that Dunne was kept in ple in the spyrytuall law for a matter determynable in the kyngs court: for the matter was for a mortuary/ whych by playn statute ys declared to pteyne to the spyrytuall law. The thyrd ys that Dunne was honest/ except heresy be honeste. The fourth ys that doctour Morsey and hys complyces murdred hym in pryson: for therof ys þ cōtrary well knowen/ and that the man hanged hym selfe for dysparte/ dyspyte/ and for lak of grace. We myght and we wold lay for the fyrst/ the payment whych he speketh of the .vi. C. pounds/ wyth whyche money he wolde men shuld wene that he bought hys pardon. Wherin he layeth a good great some/ to thend that folk well wyttyng that doctour Morsay was not lyke to haue so mych money of hys awn/ shuld wene therwith that þ clergye layed out the money among them/ & thē gaue hym benefyces wherof he myght pay them ageyn. But thys sayeth he frō hym self/ and she wyth not to whom/ for he sayth yt ys sayd so. And yet were yt no wrong that yt were accounted hys owne/ tyll he put yt better from hym/ and proue of whome he herde yt. Now be yt syth there ys other store ynough: we shall leue thys lye in questyō bitwene hym and we wote nere whom ellys/ and we shall for the fyrste laye you that lye þ he layeth forth hym selfe/ that ys to wytte/ where he sayeth that the chaunceller purchased the kynges mooste gracyouse pardon for the murderyng of Dūne. For thys ys the trouble that he neuer sued eny pardon therfore. But after that the matter had ben by longe tyme & great dylygence so ferre forth examyned/ that the kyngs hyghnes at length (as tyme alwaye tryeth owte the trouth) well perceyued hys innocency & theyrs also that were accused and endyghted with hym: hys noble grace when they were arraygned vppon that endyghtment and therto pleded that they were not gylty/ commaunded hys attornay generall to confesse theyr ple to be true/ whyche is the thyng that hys hyghnes as a mooste vertuouse prynce vseth for to do/ when the mater ys not onely iuste/ but also knowen for iust vppon the parte of the partye defendaunte. Bycause that lyke as where the mater appereth doutefull he doth as reason ys/ suffer yt to go forth and lerneth þ trouth be tryed/ so where he seeth and perceyueth the tryght to be on þ other syde/ hys hyghnes wyll in no wyse haue the wrōg sette forth or mayntayned in hys name. Now when yt was then thus in dede/ that

neyther the chaunceller nor eny man elles euer surde eny charter of pardon for ꝑ matter: thys ys then ꝑ fyrst lye that thys man hath made in so few lynes. Whych thyng who so well cõsyder/can not but mer
: uayle of the sore prthiby poynt where with he knytteth vppe all hys
: heuy matter sayenge to the kyng: Who ys there of theyr kyngdome ꝑ
: wyll not take corage to commyt lyke offence seynge the promocrone:
: that fall to suche menne for theyre offendyng: so dede and so blunte
: ys your swerde to strike at one of the offerdres of thys croked and
: peruerse generacyon. Loo how thys greate zelator of the commen
dethe cryeth owte vppon the kynge/that hys swerd ys not stronge
& sharpe to strike of innocentys heddis. He hath of lykelyhed ransa-
ked vppe all dame retorryques rolles to fynd owte thys goodly fygu
re/to call vppon the kynge and aske hys hyghnes where ys youre
swerde/and tell hym hys swerde ys to dull: as though he wolde byd
hym bete yt to the cutlers to grynde/that he myghte strike of doctor
Horsayes hed whome hys grace had founde faultelesse/and testyfy
ed hym hym selfe for an innocente. If thys man were here matched
with some suche as he ys hym selfe/that hathe the eloquence that he
hath/that coulde fynde out suche comely fygures of retorryque as he
fyndeth/sette forthe and furnyshed with suche vehement wordes as
he thundreth owte lyke thunder blastys/that hathe no lesse materes in
hys mouth than the greate brode botomlesse occean see full of ryuls/
the dewnes and dulnes of the kynges swerde/the translacyon of ꝑ
kyngys kyngdome/the ruyne of the kynges crowne/with greate
exclamacyons/Oh greuouse and paynfull eracyons/oh cause most
horryble/oh greuouse shyp wracke of the comen welth: What myght
one that had suche lyke eloquence saye here to hym surely so myche
and in suche wyse as we selv poore pewlyng soules neyther can de-
uyse nor vtter. But verely two or thre thynges we se and maye well
saye that neyther be these greate maters mete for the mouthe of the
beggers proctour/nor suche prechyng of reformacyon and amendemẽt
of the world mete maters for hym to medle with/whych with open
heresyes and playne pestylent errors/besely goeth aboute to poyson
and infecte the worlde: nor very conuenyent for hym to take vppon
hym to gyue counsayle to a kynge/when he sheweth hym self to haue
so moche presumpcyon and solycitt wytt/as to aske the kyng a ques-
tyon and appoynte hym hys answer: and therin to tell hym that all ꝑ
worlde knowyth that thynge to be trew/whych the kynge hathe hym
selfe all redy by hys atturney and hys iudges in open iugement/and
in hys hygh courte of recorde testefyed & confessed for false. If that
man were not for malyce as mad not as marche hare/but as a madde
dogge that rũneth forth and snatcheth he seeth not at whome: the fe-
lowe could neuer elles with suche open folv so sodenly ouer se hym
selfe:

ſelfe. But yt were wrong wyth the worlde yf malyce had as mych wytte/circumſpeccyon and prouydence in the purſute of an vngracyouſe purpoſe/as yt hath haſt/ruell wyll and wylyneſſe in the fyrſt interpryſynge. For as an ape hath ſome ſymplytude of a man/and as a fox hath a certayne wylyneſſe ſomewhat reſemblyng an vnperfayte wytte: ſo fareth thys felowe/that begynneth as one wolde wene at good zeale and chervte borne towarde the poore beggers. But forthe wyth he ſheweth hym ſelfe that he nothyng elles entendeth: but opẽly to dyſtroy the clergye fyrſt/& after that courtily as many as haue aught aboue the ſtate of beggers. And where as he wold in ỹ begynnynge by ỹ towchyng of great maters/fayne ſeme very wyſe: wyth in a whyle in the progreſſe he proueth hym ſelf a very ſtark fole. And where he wolde ſeme to ſhewe many notable thynges whych no man had marked but he/he prouydeth wyſely that no mã may beleue hym he maketh ſo many lyes/and all that euer he dothe further/he buyldeth vppon the ſame.

¶ He ſayeth that the lyuynge whych the clergye haue ys the onely cauſe that there be ſo many beggers that be ſyke and ſore. Very well and wyſely/as though the clergye by theyr ſubſtaunce made men blynde and lame. The clergye alſo ys the cauſe he ſayth why they dye for hunger/as thoughe euery lay man gaue to beggers all that euer he coulde/and the clergye gyue them neuer a grote: & as though there wolde not mo beggers walke a brode yf the clergye lefte of ſuche lay men as they fynde.

¶ But he proueth you that the clergy muſt nedys be the cauſe why there be ſo many poore men and beggers. For he ſayth that before the clergy came in theyr were but fewe poore people: and yet they beggyd not neyther/but men he ſayth gaue them ynough vnaſked. But nowe where ſat he whẽ he ſawe the people gyue poore folke ſo faſt theyr almes vnaſked ỹ no man neded to beg before the clergy began. Thys man of lyklyhod ys of grete age/& or ere ỹ clergy began was wonte to ſyt at ſaynt Hauours with a ſore leg: but he beggyd not mẽ gaue hym ſo mych vnaſked. For where as he alledgyth the byble for hym in the actes of the appoſtles/verely we meruayll mych what the mã meneth. For there he may ſe that the apoſtels and the deacons whych were then the clergy/had all to gether in there owne handys/& dyſtributed to euery man as them ſelf thought good. And therfore we wonder what he meaneth to ſpeke of that boke. For we thynke that he meneth not to hurt the clergy ſo nowe/as to put all in to theyr handes. And ſurely but yf he meane ſo/els ys thys place nothig for hys purpoſe.

¶ Nowe herein he ſheweth alſo an hygh poynt of hys wyt/where he ſayth that the greate lyuyng that the clergy hath/whyche he ſayeth & lyeth to be more then half of the hole reuenewes and ſubſtaunce of the

realme: ys shyftrd among fewer then the foure hundrieth part of the people. As though ỳ of the clergyes parte there had no lay people their kruyng/ no seruaunt eny wagys/ none artyfycer eny money for worthyng/ no carpenter no masyn eny money for byldyng: but all the money that euer cũmeth in their handes/ they put yt by ỳ by in their own behoues/ and no lay man hath eny relyef therof. And therfor thys poynt was wysely wrytten ye se as well as we. Now for the trouthe therof/ yf yt were tred that he sayth/ that the clergy compared to the residew of the men onely/ be not one to an. C. then shall ye not nede to fere ỳ greate Turke and he cam to morow/ except ye suffer amõg you to grow in great nomber these Lutherans that fauoure hym. For we date make you the warantyse that yf hys kyr be true/ there be mo men a greate meany in Londõ and within .iii. shyres next adioynyng/ than the great Turk bryngeth in to Hungary. But in thys ye must hold hi excused/ for he medleth not mych with augrym to se to what sũme the nõber of men amysseth that ys multyplyed by an. C. All hys practyse in multyplycacyon medleth with nothyng but kyes: & therin mache hym with whõ ye will/ he will grue you a. C. for one. Whereof yf ye lack let thys be the sãple ỳ he sayth/ yf thabbot of Westmynster should syng euery day as many masses for hys foũders as he ys bouñd to do by hys foũdacyõ. Ye. mõke were to few/ ye dout not we think: but he cã tell you who hath bouñd the to how many/ & so cã make ye ỳ playn reknenige ỳ thabbot ys bouñd in the yere to no fewer masses than .iii. C. lxv. Ye. He knoweth what ys euery mannes dutye saue hys owne. He ys mete to be a beggers proctour/ that can soo proll aboute and can tell all thynge.

¶ But now were all his paynyd pces ye wot well nothing worth/ but yf he deuysed agaynste all these mysches some good and holsõ help. It ys therfore a world to se what polytyke deuyces he fyndeth agaynst ỳ great brode botomlesse occean see of euyls: what remedyes to repayre the ruyne of the kynges crowne: to restore and vphold hys honour and dygnyte: to make hys swerd sharp and strong: & fynally to saue all the shyp wrak of the comen welth. ye wolde peraduenture wene ỳ the man wolde now deuyse sõ good holsome lawes for helpe of all these maters. Nay he will none therof. For he sayth he douteth that the kyng ys not able to make any law agaynst them. For he sayth that the clergy ys stronger in the parliament than the kyng hym self. For in the hyghet house/ he reknyth that the spyrytualte ys more in nomber and stronger than the temporalte. And in the comen house he sayth that all the lerned men of the realme except the kynges lerned councell/ be feed with the church to speke agaynst the kynges crown and dygnyte in the parlyamẽt for theym: and therfore he thynketh the kynge vnable to make eny law agaynst the fautes of the clergye.

¶ Thys

¶ Thys beggars proctour wold fayn shew hym self a man of great experyence / and one that had great knowlege of the maner & order vsed in the kynges parlyamētys. But than he speketh so sauourly herof: that yt well apertyth of hys wyse word̄ he neyther cannoth eny styll therof / nor neuer cā in the house. For as for ỳ hyghest house furst ỳ kynḡ own crall parson alone more than coūterpayseth all ỳ lordys spyrytuall present wyth hym and the temporyll to. And ouer thys the spyrytual lordys can neuer in nomber excede the lordys temporall / but must nedys be farre vndernethe thē yf yt please the kyng. For hys hyghnes may call thyder by hys wryt many mo tēporall lordys at hys own pleasure. And beyng as they be / there was neuer yet sene that the spyrytuall lordes bendyd them selfe there as a partye agaynst the temporall lordes. But yt hath bene sene that the thynge whych the spyrytuall lordes haue moued and thought resonable / the temporall lordes haue denyed & refused: as apperith vppon the mocyon made for legytymacyō of the chyldrē borne before the matrage of theyr parentys. Wherin albe yt ỳ the reformacyon whych the lord̄ spyrytuall moued / was a thyng that nothyng partayned to ther owne commodyte / and albe yt that they layed also for theyr parte the constytucyon and ordynaunce of the church and the lawes of other crysten cuntrees: yet could they not obtayne agaynst the lordes temporall that nothynge alleged to the contrary but theyre owne wyllys.

And therfor in the hyghest house the spyrytuall parte neuer apperyd yet so strong / that they myght ouer matche the temporall lordes. And then how mych ar they to feble for them and the kyng to / whose hyghnes alone ys ouer strong for thē both / & may by hys wryt call to hys parlyamēt mo temporall lordes than he wyll. Now where he sayth ỳ in the comen house all the lerned men of the realme ar feed to speke for the clergy except the kynges lerned counsell: there be .ii. folys at ones. For neyther be all the lernyd men of the realme knyghtes or burgeyses in the comen house / and the kyngys lerned coūcell ys not there at all. And therfore yt semeth that he hath hard sum what of sū men that had sene as lytell as hym self. And surely yf he had bene in the comen house as some of vs haue bene: he shuld haue sene the spyrytualte nat gladly spoken for. And we lytell dout but that ye remember actes and statutes passyd at sōdry parlyamētes / suche and in such wyse & some of them so late / as your self may se that eyther ỳ clergy ys not the strenger pte in the kynḡ parlyement / or elles haue no mynd to stryue. And for the ferther profe that the kynges hyghnes ys not so weke & vnable in hys owne parlyamēt as thys beggers proctour so presumptuously telleth hym / hys grace well knowyth and all hys people to / ỳ in theyr own conuocacyons hys grace neuer denyed nor desyred any thyng in hys lyfe / ỳ euer was denyed hym. And therfore thys gay inuencyō of thys beggers proctour / ỳ he fayneth the kynḡ

hyghnes to be in hys hygh courte of parlyament more weke and feble then the clergye/ys a feble deuyce.

¶ But now ſyth he wyll haue no lawe deuyſed for the remedy of his greate complayntes/what helpe hath he deuyſed els. The helpe of all thys gere ys he ſayth none other thyng/but to lett hym a ſuche tyrall tayler/tayle a geſt vppō the church/and tell the people ꝑ prieſtes fawtes: and for the leuones of parte/bringe ꝑ hole clergy in cōtēpt and hatered amonge all the temporall folke. Whych thyng he ſayth ꝑ kyng muſt nedes ſuffer/yf he wyll eſcheū the ruyne of hys crowne & dignyte/And thys thyng he ſayth ſhalbe more ſpedefull & effectuall in the matter/than all the lawes that euer can be made be they neuer ſo ſtrōg. Lo good lordys & maſters then ſhall ye nede no mo parlyamētys. For here ys god be thanked an eaſye way wyſely founden to remedye wythe tayllynge the greate brode botomleſſe occean ſe of ruelis/and to ſaue the comen weale frome ſhyp wracke/& the kynges crowne from ruyne.

¶ But now to the poore beggers. What remedy fyndeth they? pyrcetour for thē/to make hoſpytals? Nay ware of ꝑ/therof he wyll none in no wyſe. For therof he ſayth the mo ꝑ worſe/becauſe they be ꝓfytable to prieſt. What remedy thā? Gyue thē any money? Nay nay not a grote. What other thyng thē? Nothyng in ꝑ world wyll ſerue but this that yf ꝑ kynges grace wyll bylde a ſure hoſpytall ꝑ neuer ſhall fayle to releue all the ſycke beggers for euer/let hym gyue nothynge to thē/but loke what the clergye hath & take all that from them. Is nott here a goodly myſchef for a remedye? Is not thys a royall feſt to leue theſe beggers meteles/and then ſend mo to dyner to theyme? Oh the wyſe. Here want we voyce and eloquēce to ſet out an exclamacyon in the prayſe and commendacyon of thys ſpecyall hygh prouyſyon.

Thys bryll putteth he forth in the poore beggers name. But we verely thynk yf them ſelf haue as myche wyt as their proctour lacketh/they had leuer ſee their bylle maker burned/then their ſupplycacyon ſped. For they may ſone perceyue that he myndeth not their almoyſe/but onely the ſpoyle of the clergye. For ſo that the clergye leſe yt: he neyther deuyſeth ferther/nor ferther forceyth who haue yt.

¶ But yt ys ethe to ſe wherof ſpryngeth all hys diſpleaſure. He ys angry & fretyth at the ſpyrytuall iuryſdyccyon for the ponyſhmēt of heretykes and burnyng of their erronouſe bokes: for euer vppō that ſtryng he harpeth: very angry wyth the burnyng of Tyndals teſtament. For theſe matters he calleth them blood ſuppers dronken in the blood of holy ſayntes and marters. ye meruayll paraduenture which holy ſayntes & martyrs he menyth. Surely by hys holy ſaynt and marters he meanyth their holy ſcyſmatykes and heretykes/for whoſe iuſt ponyſhment theſe folk that ar of ꝑ ſame ſect/fume/frete/

frote

frote and fome/as fyerce and as angerly as a new hunyrd sow. And for the rancour conceyued vppon this displeasure/ cometh vp all hys complaynt of the possessyons of the clergye. Wherin he spareth & forbereth the nunnys yet/ because they haue no iurisdyccyon vppon heretykys: for els he wold haue cryed out vppō theyr possessyōs to. But thys ys now no new thyng nor þ furste tyme þ heretykes haue bene in hād with the mater. For furste was there in the .xi. yere of kynge Henry the fourth/ one Iohān Badby burned for heresy. And forth with theruppon was there at the next plyment holden þ same yere/ a bylle put in/ declaryng how mych temporall lād was in the church/ which retenyng the maker therof gessyd at by þ nomber of knyghtis fees/ of which he had wene he had made a very iuste account. And in thys bylle was yt desyred to take theyr possessyons out agayn. How be yt by the bylle yt appered well vnto thē which well vnderstode þ mater/ that the maker of the bylle neither wyst what land there was/ nor how many knyghtis fees there was in the church/ nor well wist what thyng a knyghtes fee ys: but the bylle desyred of rancour & ryuell will by some such as fauoured Badby that was burned/ and wolde haue hys heresyes forne go forward.

¶ And so þ bylle suche as yt was/ such was yt estemed and set a syde for nought. So happed yt thē sone after that in þ furst yere of þ kynges mooste nobie progenytour kynge Henry the fyfte those heresyes secretely crepyng on styll among the people: a great nomber of them had fyrst couertely cōspyred and after openly gathred and assembled them selfe/ purposyng by opē warre and batayle to destroy þ kyng and hys nobles and subuerte the realme. Whose traytorouse malyce that good catholyque kynge preuented/ withstode/ ouerthrew/ and punyshed: by many of them take in the feld/ and after for their traytorouse heresyes bothe hanged and burned. Wherupon forthwith at þ parlyment holdē þ same yere/ lyke wyse as that tryall prynce his vertuouse nobles & his good crysten cōmunes/ desyred good lawes agaynst heretyques: so dyd some of suche as fauored them/ este soms put in the bylle agaynst the spyrytualtye. Whyche este sonys consyderēd for suche as it was and cummynge of suche malycyouse purpose as yt cam: was agayne reiected and set a syde for nought. The was there longe after that/ one Rychard howndon burned for heresye. And thē forthwith were there a table of heretyques gatherid them selfe to gyther at Abyndon: whych not entendyd to lese eny more labour by puttynge vp of bylles in the parlement / but to make an open insurrecyon and subuerte all the realme/ and then to kyll vp þ clergye and sell preestes heddes as good chepe as sheppes heddes thre for a peny bye who wold. But god saued þ chyrch & þ realm both & tourned theyre malyce vppō theyre owne heddes. And yet after their

punyssiment then were there some that renewed the bylle agayn. And yet long after this was ther one Jhan Goose rosted at ꝑ towne hylle. And ꝑ ecuppō forth with some other Jhan goose brygā to bere that bylle a brode agayn/ and made some gagling a whyle but yt auayled hym not. And nowe bycause some heretyques haue bene of late abiured/ thys goselyng therfore hath made thys beggers bylle/ and gageleth agayn vppon the same matter/ and that as he thynketh by a ꝑpet inuencyon lykely to spede nowe/ bycause he maketh his bylle in the name of the beggers/ and hys bylle cowched as full of lyes as any begger swarmeth full of lyce.

¶ We neyther wyll nor shall nede to make myche busynes about thys matter. We truste myche better in the goodnesse of good men/ the that we shuld nede for thys thyng to reason agaynst an vnreasonable boke. We be sure ynough the that good men were they ꝑ gaue this gere in to the churche: and therfore nought shuld they be of lykelyhed that wold pull it out thense agayn. To which rauyne and sacrylege our lorde we truste shall neuer suffer thys realme to fall.

¶ Holy sayncte Austeyn in his dayes when he perceyued that some euyll people murmured at the possessyons that then were geuen in to hys churche/ dyd in an open sermon amonge all the people offer them there landys agayne/ and that hys church and he wold forsake the/ and bad theym take theym who wolde. And yet was there not found in all the towne/ aboue yt that the people were as these Affrycanes be) very barbarouse/ frette and boystuouse/ yet was there none as we say fowden eny one so badde/ that his harte wold serue hym to entre in to one fote.

¶ When Pharao the kynge of Egypte bought vp in the dere yeres all the landys that were in euery mānes hande/ so that all the people were fayne to sell there enheritaunce for hunger: yet ydolater as he was he wold neuer suffer for eny nede the possessyons of ꝑ preste to be solde/ but made prouyspon for theym beside/ and suffred them to kepe there landys styll/ as the byble bereth wytnesse. And we verely truste that the good chrysten prynces of the chrysten realme of Englonde shall neuer fayle of more fauour to warde the clergye of Cryste/ then hath that prynce Idolatre to the preestes of hys ydolle. yet pes yt not ynough to the cruell mynde of thys man to take frome the hole clergy all that euer they haue/ but that he wold ferther haue theym bounden vnto cartes and whypped to dryue theym to labour.

¶ Of all theues ye thys one of the wurste and moste cruell kynde. For of all theues mē most abhorre them that when they haue take a mannes money frome hym/ the take and bynde hym and bete hym to. But yet ye this wretche much wurse. For he fareth as a cruell theffe that wolde wythout respecte of hys owne commodyte/ take a mannes

money

money frome hym and caste yt he care not where/and then bynde the man to a tree and bete hym for hys pleasure. Oh the cherite.

¶ But he sayeth he wolde haue theym whypped to compell them to labour and gette theyre lyuynge in the swete of theyre faces. And thys wold he not good man but for fulfullyng of goddys commaundement. For he sayeth that yt ys cõmaunded them in the fyrst chapter of Genesys. And therfore ys he therin so indifferẽt that he excepieth none/but calleth the beste but ydle holy theues/ and so wold haue the all robbed and spoyled/bounden and beten to compell them to work with theyre handes/to gette theyre lyuyng in the swete of theyr faces for the fulfullyng of goddys commaundement. Amonge thys company that he wolde sodarnely sende forthe ne we robbed with ryght naught leste theym: ys there many a good man that hath lyued full godly many a fayre day/and duely serued god & prayd for vs/which we haue well founden: many an olde man: many a sore syk man: and many blynde and many lame to. All whyche as sone as they be dreue owte of theyre awne dores/this cherytable man wolde be very well content to see them bounden and beten to/bycause they be of ỳ clergy for excepcyon maketh he none/in thys world.

¶ He sayeth vnto the charge of the clergy that they lyue ydle all/ & that they be all bounde to labour and gette theyre lyuyng in the swete of theyre faces/by the precepte ỳ god gaue to Adam in the fyrste chapiter of Genesys. Here this mã sheweth hys cõnyng. For yf thys be sothen were the preestes in the olde lawe bounden therto as well as ys ỳ clergy now. And then howe happed yt that of thys poynte there was no mencyon made by Moyses: howe happed yt that god in that lawe prouyded theym myche larger lyuynge then he dyd the lay people: that such kynde of lyuynge as declared that hys pleasure was that they shuld lyue owt of labour and vppon ỳ labour of other menes handes: The holy apostle saynt Powle/all though hym self in some places forbare to take hys lyuynge freely/but rather chose to lyue of hys owne labour then to be in theyre daungeour whych wolde happely haue sayd ỳ he preched because he wold lyue at ease therby/ and thys dyd he specially to put suche false apostles to sylence/as for suche desyre of ydle lyuynge fell some where to false prechynge: yet neyther dyd he so in euery place/and also cõfessed and sayed that he myght well and lawfully haue done the contrary/affirmynge yt for good reason ỳ he that serueth the awter shuld lyue of the awter & saynge also: yf we sow vnto you spirituall thynges/ys yt a great thing yf we repe your carnall thynges. Now christ hys awne mouth sayd vnto the people/that they shulde not leue theyr dutyes vnpayed vnto the preestes. And thys good chrystẽ man wold haue theym all clene taken frome theym and yet the preestes well beten to.

 ¶ Here-

¶ He reckeneth all the clergye ydle / because they labour not with
their handes tyll their faces swete. But our sauyour christ reke-
ned farre other wyse in blessyd Mary Magdalene / Whose erdse sy-
tyng at hys ease and herkenyng / he accounted and declared for better
busynes then the busy stirryng & walkyng about of his good hoste se
Martha Whyche was yet of all worldly busynes occupyed about
the beste: for she was busye about almoyse and hospytalyte / and ꝑ
gestynge of the beste poore man and moste gracyouse geste that euer
was gested in hys worlde.

¶ Now yf thys can not yet content thy good man because of goddes
commaundement geuen vnto Adam / that he shuld eate hys brede in
ꝑ swete of hys face: the wold we fayne wyt whether hym self neuer
go to mete / tyll he haue wrought so sore with hys handes that hys
face sweteth. Surely we beleue he laboureth not so sore before euery
meale. But yet wyt we not good to truste hys answere / for he wyll
happely say yes / and not lette for one lye amonge so manye. Now
be yt he thynketh yt penaduenture inough for hym / ꝑ he speketh and
dyspenseth with ꝑ swete in sekynge out the olde heresyes / & deuysyng new
And verely yf he toke ꝑ suche busynes shulde serue hym for a dys-
charge of hande labour moche better may we thynk dyscharged ther
of / many good men whome he wold haue beten therto / spurnge them
selues in fastyng / prayer / preachyng / and studyeng about the trouth.

¶ But yet ys good to loke bytyme what this beggers procloure mea-
neth by thys commaundement of hand labour that he speketh of. For
yf he cõfesse that yt bynde vs not euery man then ys yt layed to no pur-
pose agaynste the clergye. For there was a small clergye when that
word was sayed to our fyrst fader Adam. But now yf he call yt a pre-
cepte as he doth / and then wyll that yt extend vnto all the hole kynd
of man / as a thynge by god commaunded vnto Adam and all hys of
spryng / thꝰ thogh he say lytle now / he meneth to go further here after
then he speketh of yet. For yf he myght fyrst haue the clergy put out
of their spryngē / and all that they haue clene taken frome them / a
myght haue them ioyned to these beggers that be now / and ouer ꝑ
added vnto them and send a beggyng to / all those ꝑ the clergye fynd
now full honestly: thys pagaūt ones played / and hys beggers wyll
so well spedde / then whan the beggers shuld haue so myche lesse spry-
ynge and be so many moo in multytude: surely lyke wyse as for the
beggers he now maketh hys bylle to the kynges highnesse agaynste
bysshops / abbottys / prioures / prelatys / and preestys: so wold he then
wythyn a whyle after make a nother bylle to the people agaynst mer-
chauntys / gentylmen / kynges / lordys / and princes / and complayne
that they haue all / and sayen that they do nothyng for yt but lyue ydle /
and that they be comaunded in Genesys to lyue by ꝑ labour of their

handys

handys in the sWete of theyre facys/ as he sayth by the clergye noW. Wherein yf they Wene that they shall stande in other case thē the clergye doth noW: they may peraduenture sore deceyue theym selfe. For yf they Wyll thynk that theyre case shall not be called all one bycause they haue landys and goodys to spue vppon/ they must consyder so hath the clergye to. But ȳ ys the thyng ȳ thys beggers pctor cōplayneth vppon/and Wold haue theym taken aWay. NoW yf the landed men suppose that theyre case shall not seme one Wyth the case of the clergye/bycause they shall happely thynk that the church hath theyre possessyons gyuen theym for causes Whych they fulfyll not/and that yf theyre possessyons happen to be taken frome theym yt shalbe done vppon that grounde/and so the lay landed men oWe of that fere bycause they thynke that suche lyke occasyon and ground and consyderacyon fayleth and can not be founden in them as theyre enherytaūce: surely yf any mā cleth or lay haue landis in ȳ gyft Wherof hath benemy cōdycyon adioynyd Whych he fulfylleth not/ the geuer may Well With reso vse theryn such aduaūtage as ȳ law geueth him. But on ȳ tother syde Who so Wyll aduyse pryncys or lay people to take from ȳ clergy theyr possessyōs/ alliegyng maters at large/as sayng to theyr charge that they liue not as they shuld/nor vse not Well theyr possessions/and that therfore yt Were Well done to take them from theym by force and dyspose them beter: We dare boldly say Who so gyueth this deuyce as noW doth this beggars proctour/ We Wolde gyue you counsell to loke Well What Wyll folow. For he shall not fayle as We sayd before yf thys bryl of his Were sped/to fynde you sone after in a neW supplicacyon neW balde reasons ynoW ȳ shuld please the peoples eares/Wherewyth he Wold labour to haue lordys landis and all honest mēnys goodys to be pulled fom them by force and dyspryd buried among beggars. Of Whych there shuld in thys Wyse ȳ he deurseth encreace and groW so many/that they shuld be able for a sodayn shyft to make a strong parte. And surely as the fyre euer kreepeth forWard and laboreth to turn all into fyre: so Wyll such bold beggars as thys is/neuer cease to solycyte and procure all that they can/the sporle and robbery of all that ought haue/and to make all beggars as they be them self.

¶ We be cōtent ȳ ye beleue vs not/but yf yt haue so spurd all redy by those vplandysh Lutherās that rose vp in Almayne. Whych beyng onys raysed by such sedycyose bokes as ys thys beggars supplycacyon/and such sedycyouse heresyes as ys he that made yt: set furste vppon spyrytuall prelatys. But shortly theruppon they so stretchyd vnto the temporall pryncys/that they Were fayne to ioyne in ayde of them self Wyth those Whom they laughed at furst to set them out in the paryll/hoppynge to haue had the profyte of theyr losse/tyll they saW ȳ they Were lyke to lese theyr oWne Wyth them. And for all the ponyshment

ment þ they purſued vppon thoſe rebellyouſe parſõs/of whom ther were in one ſomer ſlayn aboue.xx.M. yet ys that fyre rather couered than quenchyd/ becauſe they ſuffered yt crepe forth ſo farre at furſt/ þ dyſeencyõ are wtherby amõg the lordys thẽ ſelf/as there cã neuer lak ſome nedy rauenouſe ſãded men/that ſhalbe redy to be captayns in all ſuch rebellyons: as was the lord Cobham called Oldecaſtell ſometyme a captayn of herretykes in Englande in the dayes of kynge Henry the fyrſt. And ſurely there would ſone folow ſome ſore chaũge in the temporalte/ yf thys beggers proctour haue hys malycyouſe ſupplycacyon ſpedde agaynſt the ſpyrytualte.

¶ But yet leſt folk ſhulde abhorre hys hard harte and cruelte: þ mã tẽperyth hys mater with a goodly vyſage of the fore inwarde ſorow þ he taketh for the myſchefe of mankynd/ and with the greate zele that he bereth to generacyõ for the good encreace of cryſten people in the ſãd. For he wold for that cauſe in eny wyſe that all þ clergy ſhuld haue wyues. For he aſketh þ kynge wherfore (as the mã hath caught a great pleaſure to appoſe the kyng/ wherin he vſeth a fygure of rethoryk that mẽ call ſawce malapert.) what an infynyte nũber of people myght haue bene encreaſed to haue peopled your realme/ yf thys ſort of folk had ben maried lyke other men. This mater that preſtes muſt nedys haue wyues he bryngeth in druerſly in.xx.ti.xx. places. And amonge other he hath one/ wherin he ſheweth in raylynge agaynſt the clergy a prynypall parte of hys excellẽt eloquence. For there he vſeth hys tyall fygure of rethoryke called repetycyõ/ repetyng often by þ hole clergy theſe be they in þ beginyng of hys clauſe: Theſe be they þ haue made. C. M. idle horſes in your realme. Theſe be they þ corrupt the generacyõ of mãkynd in your realm. Theſe be they that draw mennys wyues in to incontynency in your realme. And after druers of ſuch theſe/ he cõcludeth/ knytteth vp the mater with his accuſtomyd vehemence fet out of Luthers volumys/ aſkyng who is able to nomber the great brode botomleſſe occeã ſee full of vyces/ that thys myſcheuouſe and ſynfull generacyõ byrngeth vp vppon vs: As though all the hole clergy were of thys cõdycion and no man elſe but they. But among all hys theſe be thaye/ this ys one which as the ſoreſt and the moſt vehemente/ he ſetteth in the fore front of the all: Theſe be they that by theyr abſtaynyng fro mariage/ do let the generacyon of the people/ wherby all the realme at length yf yt ſhuld be contynued ſhalbe made deſert and inhabytable.

¶ Lo the depe inſyght that thys beggars proctour hath in the brode botomleſſe occeã ſee full of vyces to ſaue the greuouſe ſhrewdnak of the comen welth. He ſeeth farre farther than euer Cryſt was ware of/ or eny of hys bleſſed apoſtles/ or eny of þ old holy fathers of cryſtys fayth and religyon ſyns hys holy aſſencyõ hetherto/ tyll now þ

Luther

Luther cam of late and Tyndale after hym/ & spyed out thys great secrete mystery that neyther god nor good man could espye. If theyr abstaynyng fro maryage shuld make all the lād desart and inhabytable/how happeth yt that habytacyon endureth therin so long: for the lande hathe lasted syth the begynnynge of theyre absteynynge frome maryage ye wot well many a fayre day. And now yf theyr abstaynig from maryage not withstandyng/the land hath bene vpholden with the generacyon of you yt are the temporalte so long: ye shall lyke wyse hereafter be godds grace and the helpe of good prayours for kepyng the land from wyldernes/ be able to get chyldern styll your self/ and shall not nede to call neyther monkys nor freres to helpe you.

¶ Now yf yt be so that ỳ clergy be as he sayth but the hundred part of the men/ and yet not so myche neither: there ys not yken so great parell of the land to fall to wyderues/ but ỳ the. lxxxxix. parties may mayntayn yt populouse/ though the hūdred part abstayn. You he for to shew that he hath not left hys entyrouse fauour toward his naturle cōtrey though he be ronne away from yt for bereſy: fereth sore lest ỳ hundred parte forberyng maryage/ all the. lxxxxix. parte shall not be able so to preserue yt with generacyon/ but that yt shall war not onely desert/ but also (wherof we most wonder) inhabitable/ ỳ is to say suche as of yt self shall not be able for mannys habytacyon: You he paraduenture taketh inhabytable for desart/ desolate and not inhabyted/ because men shuld se that he can so rolle in hys rethorik/ that he wotteth not what hys owne wordys meane.

¶ And sum what yet ys yt to be consydered/ that in such parte of his boke that he wold haue yt appere that theyr syurnge is to myche: there he wold make yt seme that they were very few. And where he wold haue them take wyues: he wold haue them seme so many/ that theyr abstaynyng from maryage were able to bryng all the land into desolacyon and wyldernes. And thus he handleth either parte so wysely: ỳ there lacketh hym nothyng veritably therin/ but euē a peny weyght of wyt. For fawt wherof/ hys wyly foly foreseeth not that one parte of his proces euer impugneth a nother. For they that were right now so small a parte of people that a littell wold suffyse for theyr syurnge: be now sodenly so many that yf they were maryed/ infynyte nomber of people he sayth to ỳ bryng wold increase to people his realm with Now yf that be trew that of them alone yf they were maryed/ so infynyte nomber of people wold encrease/ that yt wold make ỳ realm populouse: then either ar they contrary to hys count mo then the hūdreth part (for one out of a. C. is no very parceyuable mysse/ nor one added to an. C. no very parceyuable encrease) or els yf they be but the hundred parte as he made hys reckenyng ryght now/ yet yf yt be then trew that he sayth syns/ that of the hūdred parte maryed so infynyte

nomber

nomber of people myght encreafe to people the realme: then can he not deny but that of the.lxxxxix.partys there may grow. lxxxxix. tymes infynite nomber of people. And then they beyng fo/thoughe ỳ clergye beyng as he fayth but ỳ hundred part neuer mary: yet fhall ỳ power fole not nede to wake a war lene for fere of the realm fallynge to wylderues. In whych he feeth ỳ there maye of the.lxxxxix.parties refydew/ grow and encreafe. lxxxxix. tymes infynite nomber of people to make ỳ land populouse. ¶ Yet maruayle we mych of one thyng ỳ in all this fere ỳ generacyon fhuld fayle becaufe ỳ clergye maryeth not: he feeth no man vnmaried in all the realme but the Dow many feruauntys: Dow many tall feruynge men are there in the realm that myght yf men fawe fuch a fodayn neceffyte/ rather mary then the clergy ỳ haue vowed to god the contrary: But he forceth not fo mych for the mater that he maketh hys pretext / as he doth in dede to haue all vowes voyd/ that he myght get Luther fumlewd companyons in Englond.

¶ But now what yf thys good man had the rule of this mater/ and wold put out all the clergy and byd them go wed: De fhuld paraduenture fynde fome that wold not mych ftryue therat: but they fhuld be of the worft fort/ and fuch as now be fklaunder of theyr order/ & whom were moft nede to kepe fro generacyon/ leffe ruell crowes bunge you forthe ruel brydys. But as for the good preftys & good relygyouse whofe chyldrene were like to be beft and to be beft brought vp: they wolde not mary for breche of theyr vowes. And thus fhulde we haue the naughty generacyons encreafe whereof there be to many all redy: and of the better neuer the mo.

¶ What wold thys good mã do now with good folk of the clergy ỳ wold not mary: De wold of lykelyhod bynde them to cart/ and bete them/ and make them wed in the wanyand. But now what yf wome wyll not wed the / namely fyth he fendith the out with ryght nogbt/ fauynge flaunder/ fhame and vylanye: What remedy wyll he fynde therfore: De wyll of lykelyhod compell the women to wed therm: & yf the wech be nyce and play the wanton and make the mater ftrãge then wyll he bete her to bed to.

¶ Surely we can not but here cõfeffe the trouth/ these nyce and wãton wordis do not very well with vs: but we muft pray god and you to pardon vs. For in good fayth hys mater of monkys maryages ys fo merry and fo mã/ that yt were able to make one laugh that lieth in the fyre: & fo mych the more/ in how mych he more erneftly preacyth vppon the kyng in thys poynt/ to haue in any wyfe the clergy robbed fpoyled/ bouden/ beten and wedded. Wherby what oppynyon he hath of wedding/ ye may fone parcepue: for ye fe well that yf he thought yt good/ he wolde not wyfh yt them. ¶ Many that rede hys

wor

wordys/wene that he were some mery mad geste: but he seemeth be
farre otherwyse. For except he were a wonderrouse sad mā of hym
selfe/he could neuer speke so ernestely in so mad a mater.

¶Yet one thig wold we very fayn wyt of hym. Whē he had robbed
spoyled/bouden/beten and wedded all the clergy/what wold he thē
shuld eny of them be curatys of mennys soules and preche and my
nyster the sacramentys to the people or nay

¶If they shuld: yt were a very strange fassyon to robb hym/bynde
hym/ and bete hym on the tone daye: and then knele to hym/and con
fesse to hym/and receyue the sacrament of hys hāde on ꝑ tother day/
reuerently here hym preche in the pulpytte / and then bydde hym go
gette hym home and clowte shone. Eyther he muste mene to haue yt
thus/whyche none honeste mā coulde endure to se: or ellys of whych
thayne we wote nere well whyther is the wurse/he entendeth to ha
ue all holy orders accompted as nothynge/ and to haue no mo sacra-
mentys mynystred at all: but where as sone after crystes ascencyon
hys church buryed the ceremonyes of the iewes synagoge wyth ho-
nour and reuerence/so wold he now that cristen people shuld kyll a
cast owte on a donge hyll the blessyd sacramentys of cryste wyth by
lany rebuke and shame. And surely to tell you ꝑ trouth/thys ys hys
very fynall intent and purpose/ and the very marke that he shoteth
at/as a specyall poynt and foūdacyon of all Luthers heresyes whet
of thys man ys one of the baner beerers. And therfore here wold his
owne hygh sotte wordys haue good place agaynst hym selfe. For this
myscheuouse deuyse of hys/ys in dede a great brode botomeles oc-
cean see full of euyllys/ wherin wold not faryle the greuouse shyp-
wrake of the comen welth whych god wold sone forsake yf ꝑ people
ones forsake hys fayth/and contempned hys holy sacramentys/ as
thys beggers proctour laboureth to bringe aboute. Whyche thynge
hys deuyce and conueyaunce well declareth / all though he forbere
expressy to save so farre/ because of the good a gracyouse catholyke
mynde that he well knoweth and by hys gracys excellent wyrtynge
perceyueth to be borne by the kynge hyghnes/to the catholyk fayth.
For whyche he couereth hys malycyouse entēt and purpose toward
the fayth/ vnder ꝑ cloke of many temporall benefytes/that he sayth
shuld succede and folow to the kyngys hyghnes and hys realme/ yf
these hys hygh polytyque deuyces were ones by hys grace agreed.

¶For in ꝑ ende of all hys byll: he gathereth hys hygh cōmodites to
gether/ saynge that yf the kynge take all frome the clergye/ sette the
abrode at the wyde world wyth tyght nought to wed a take wyues/
and make theym labour for theyre lyuynge tyll they swete/ bynde
theym to cartes and bete theym well/he sayth to the kynge in ꝑ beg-
gers names: then shall as well the nombre of our forsayd monstru-

ouse sort/ as of the baudes/ hores/ theuys/ and idle people decreace.
Then shall these great yerely exaccyons ceace/ The shall not your
sworde/ power/ crowne/ dygnyte and obedyence of your people be
translated from you. Then shall you haue full obedyence of your
people. Then shall the ydle people be set a worke. Then shall matry
mony be myche better kepte. Then shall the generacyon of your pe
ople be encreased. Then shall your comēs encrease in ryches. The
shall none take owre almorse from vs. Then shall the gospell be
preached. Then shall we haue inough and more. The shalbe ꝑ beste
hospytall that euer was foundē for vs. Then shall we pray to god
for your noble estate longe to endure.

¶ Lo here here ye heped vp many great cōmodytees / yf they were
all trew. But we shewed you byfore and haue also proued you/ that
hys byll is myche grounded vppon many great lyes/ wherof he by
and by brganne with some and after went forth with mo. And now
to thentent that thende should be somewhat sutely to the remanaunte
as he brganne with lyes and went forth with lyes/ so will he with
lyes lyke wyse make an ende: sayyng that in the brgynnyng he gaue
theym outē by tale/ and in the ende he bryngeth theym in by hepes.
For fyrst he sayth ꝑ then shall the nomber of sore and syke beggers
decreace. Now sor shall there by the robbyng/ weddynge/ byndynge
and betynge of the clergye/ blynde beggers gette theyre syght agayn
or lame beggers theyre leggesers there no man in all the clergy syk
and sore that shalbe by thys way sent vnto theme shold there not ma-
ny that now be in good helthe ware shortely syk and sore/ and sytte
and begge with therme were thys a mynyshement of syk and sore
beggers to make mo and send to theme

¶ The shall (he sayth) baude/ a hores/ theues/ a ydle peple decre-
ce. Thys mā weneth he were cosyn to god/ a could do as he dyd: Di-
xit a facta sunt. For as sone as he hath dyuysed yt/ now weneth he ꝑ
yf they were all put owte a so serued by a by/ the were all forth with
in good order. As sone as he sayth lette theym wedde/ now he we-
neth ꝑ forth with euery preeste monke a frere hath a wyfe. As sone
as he hath sayd bind theym a bete the to worke/ forth with he weneth
euery man ys at hys worke. And all thys he reckeneth sure ere euer
he prouyde worke for theym/ or where they shall dwell/ or who shall
take so many to work at onys ꝑ neuer were vōte to worke byfore /
and thys where he seeth many walke ydle all redy/ that eyther no be
tyng can dryue to worke/ or ellys no man will take to worke. Fyrste
we trust that among the clergye there be many men of that goodnes
and vertue/ that scante a deuyll could fynde in hys harte to handle
them in suche dyspytuouse and dyspyghtfull maner. But go to lette
theyre honest lyuyng and vertue lye styll in questyon/ yet at the leste
wyse he

worse he wyll graunte they be good or nought. Nowe then yf they be good: he ys to very a tylayn ꝑ wold sarue good men so. And on ꝑ to thys syde yf they be all as he wolde haue them all seme / vnthryfty / lewde / and nought: howe can yt be that by that reason of so many so noughty / so sodaynly sette owte at large / ye shuld haue bawdes / harlottys / theuys / & ydle people decreace excepte he thynke that those whome he calleth nought all redy beynge as they nowe be kepte in / and in honest fassyon reparned / & many kepte vp in cloysters / wylbe better ruled abiode rumpyng at ꝑ wyld world as bulleys broken owt of a parke. Ouer thys howe can there by the maryages of preestys / monkys / & fryers / be fewer hores and bawdys / whē by the very mariage yt self beynge as yt were incestuouse & abhominable / all were starke harlottys that maryed them / and all stark bawdys that shuld helpe to bryng them to gether.

¶ Thē shall he sayth / these great yerely exaccyons ceace. Howe can such thyngys ceace as neuer yet bygane. Ye remēber what thyngys be called exaccyons / the freres quarterage / whych he sayd that they exacte of euery household / and compell theym to pay yt vppon payn of heresye / burnyng of a fagot or burnyng. Can he among so many as payeth yt not / lay you one sample ꝑ euer any sayd he was so serued thys seuen yere / thys .vii. score yere / thys .vii. C. yere. Can he saye ꝑ euer yt was exacted of hym selfe / We know where he dwelled / and that yf he had had none other cause to rūne away / surely for eny fere of freres ꝑ euer exacted of hym quarterage / he wold not haue bene afrayed to dwell by the beste of theyre berdes.

¶ Then shall ydle folke be sayeth he sent a worke. Oy what meanyng / whom hath he deuysed mo to sette ydle men a worke but yf he loke that ydle men shalbe sette a worke by theym whome he sendeth owte of theyre owne houses without money or ware / neyther he nor they wote whyther.

¶ Then shall matrymony by myche better kepte. Why so / bycause there be mo men vnmaryed sent owt abrode to bieth yre Who (yf they be suche as he calleth theym) were (yf they wente all abrode) well lykely to bieke many a nother mannys maryage ere they made all theyre owne.

¶ Then shall the generacyon of your people be encreased. Je that the greateste fawte he fyndeth the lak of generacyone Yf he sawe as farr as he wold seme to se / thē shuld he spye ꝑ it were first more nede to prouyde houses to dwell in / with lande layde therto for tyllage: or elles experyence techeth that there is generacyon ynough for ꝑ corne that the grounde bereth. And that thynge ones well purded for / there wyll nowe be founden to multyply more generacyon of suche as may laufully wedde ād wold wedde / yf they myght where after wed

dynge theyre wyfe and theyre chyldren shuld dwell.

¶ Then shall not your swerde/ power/ crowne/ and dygnyte/ and obedyence of your people/ be taken frome you. Who hath taken yt away nowe? Who hath hys swerde borne but hys hyghnes hym selfe or suche hys deputyes as he appoynteth yt vntoehis crowne no man weareth but hymself/ as farre as euer any of vs herde. And yet yf hys hyghnes haue any crowned kyng vnder hym/ his swerd/ power crown & dignyte/ ys nothyng defaced nor mynysshed: but honowred & enhaunced by that. But all the myschefe ys that the spyrytuall court hath examynacyon of heretyques/ thys ys all the greyfe. For as for obedyence of the kyngys people/ hys hyghnes fyndeth none take frō hym. Was there euer kynge in thys realm better obayd the he? Doth his hyghnes of eny part of hys realm bene better obayd or more hūbly serued the of hys clergy? Was there euer eny kynge in the realm that had hys crowne transfated frome hym/ bycause the clergye had landys geuē them/ or bycause men gaue almoyse to the pore freres? in good farth ye may truste vs we neuer knewe none suche. Whan ꝑ beggers proctour preueth any suche ye may then byleue hym: and in the meane tyme ye may well byleue he lyeth.

¶ Then shall ye haue obedyēce of your people. yet agayn: I pll he fynde in the kyngys realm some that dare dysobay hym/ yt were not myche agaynst treason that harpynge so myche vppon that strynge/ ꝑ euery mannys eare perceyueth so false and so farre owte of tune: he shulde confesse hym selfe a fole.

¶ Then shall your people encreace in ryches. Wherfore ꝑ rather? Not one halfepeny for aught that he hath spokē yet/ except he mean when he taketh the lande frome the clergye/ then to dyuyde yt amōg the people and make a dole of the freres almoyse to. And yf he mean so: When he sayeth yt owte playnely then wyll we tell you what he meaneth more. But in the meane season to proue hym both false and folysshe/ yt ys ynough to tell hym/ that the people can not waxe ryche by theyr cōmyng to them that are sent owte naked and bryng naught wyth theym.

¶ Then shall none begge our almoyse frome vs. No parde/ none but all they that ye wyll haue sent owte naked to you/ whyche wolde be mo then ye wolde be glaade to se sytte and begge wyth you/ and se thē ask your almoyse frō you ꝑ were wonte to gyue almoyse to you.

¶ Then shall the gospell be preched. ye mary that that. There is ꝑ great mater that all thys gapyng ys for. For vndoutedly all the gapynge ys for a new gospell. Men haue bene wonte thys many yeres to preche the gospell of cryste in suche wyse as saynt Mathew/ saynt Mark/ saynt Luke/ and saynt Jhān hath wrytē yt/ and in such wyse as ꝑ old holy doctours saynt Hyerom/ saynt Austyn/ saynt Ambrose

saynt

ſaynt Gregory/ſaynt Chryſoſtome/ſaynt Baſyle/ſaynt Cypryan/ ſaynt Barnerd/ſaynt Thomas/and all the olde holy faders ſynnis cryſtys dayes vntyll your awne dayes haue vnderſtande yt. Thys goſpell hath bene as we ſay alway thus preched. Why ſayeth he now that yf ỳ clergy were caſte owte for nought/that then ỳ goſpell ſhold be prechyd. Who ſhuld then be theſe prechours? He meaneth not ỳ ỳ clergy ſhall/ye may ſe that well. Who than? Who but ſome ley Lutheranes? And what goſpell ſhall they preche? Not your old goſpell of Cryſte: for ỳ is yt whych was wonte to be preched vnto you. And he wold ye ſhuld now thynk that the goſpell ſhall begyn to be prechyd: and yet not begyn to be prechyd amõg you/tyll the clergy be caſt out. What goſpell ſhall that be than that ſhall then be prechyd? What goſpell but Luthers goſpell and Tyndals goſpell: telling you ỳ onely fayth ſuffyſeth you for ſaluacyõ: and that there nedyth no good workys/but ỳ yt were ſacrylege and abhominacyõ to go about to pleaſe god wyth eny good workys: and that there ys no purgatory/nor that the ſacramentys be nothyng worth/nor ỳ no law can be made by mã to bynde you: but that by your onely fayth ye may do what ye wyll: a ỳ yf ye obey any law or gouernour/ all ys of your owne curteſye & not of eny duty at all: fayth hath ſet you in ſuch a lewd lyberte.

¶ Thys a many a mad frantyke folý ſhalbe the goſpell ỳ thẽ ſhall be prechyd/wherof he boſteth now as of one of the moſte ſpecyall cõmodytees/ that ſhall ſuccede vppon hys goodly and godly deuyces.

¶ Wyll ye playnly parceyue ỳ he meaneth thus: After all hys myſcheuys reherſyd agaynſt the church: he hathe an other matter in hys mynde/whych he dare not yet ſpeke of/but he maketh therof a ſecret ouerture leuyng yt in ſuch wyſe at large/as he wold that men ſhulde geſſe what he men/ & yet he reſeruyth hym ſelf ſome refuge to flytte therfro when he lyſt. For yf he ſhuld ſe that men ſhuld myſlyke yt/he wold in ſuch caſe ſay that he ment ſome other thyng. And therfore he purpoſeth yt vnder theſe wordys: Here leue we out ỳ greatyſt matter of all/leſt we declaryng ſuch an horrible carrayn of euyll agaynſt the mynyſters of iniquyte/ſhuld ſeme to declare the one onely fawte or rather ỳ ignoraũce of our beſt beloued mynyſter of ryghtuouſnes. Whych ys to be hyd tyll he may be lerned by theſe ſmall enormytees ỳ we haue ſpoken of/to know yt playnly hym ſelfe.

¶ Thys thyng put forth lyke a ryddle/harde to rede what yt ſhulde ſygnyfye: we haue had ſynnys/ by ſuche as we byfore ſhewed you ỳ dyed and cam hyther/playnly declared vnto vs. And ſurely who ſo well aduyſeth hys wordꝭ/and well pondereth hys hole purpoſe/and the ſummary effecte of his boke: ſhall mowe ſone perceyue what he meaneth in that place. For what ſhuld that thyng be that he leueth out that ſhuld be the greateſt of all/and that ſhuld be layed agaynſt the

mynyſters

mynysters of inyquyte Whych he meaneth and calleth ꝑ hole clergye
and that shuld be such an horryble carayne of euyll/ ꝑ yt shud passe a
excede any myscheuouse matter that he had all redy spoken agaynste
byfore/What maner of mycheuouse mater shuld thys be?
Thys horryble carrayn of euell that he leuyth out/syth yt ys as he
sayth the greatest mater of all/must nedys ye Wot Well be greater a-
gaynst the clergy/than all that great brode botomelesse occean see of
yuels: more than all hys These be theys: more than the makyng of
such great nombers of beggars/of ydle men/baWdy/ hoorys and the-
ues: more than the hyndryng of mattymony/corruptyng of generaci
on: more than translatyng the kyngys kyngdom: more thā kyngyng
the kyngys crown to ruyne: more than bryngyng the comen Weale to
shyp Wrak/and all the realm to Wyldernes. What thyng can thys hor
rible carrayn be that the clergy dothe/that he leuyth out for a Whyle/
that so farre exceadyth these mycheuouse maters before remembryd/
that in comparyson of yt he calleth them all small enormytees/a as a
man Wold say lytle pretty peccadullyans/Verely by thys thyng mea-
neth he none other/but the prechyng of the very hole corps and body
of the blessed farth of Cryste/a the mynystryng of the blyssed sacra
mentis of our sauyour Cryste/and of all those in especyall the conse
cratyng of the sacred body the flesh and blood of our sauyour Cryst.
For the techyng a prechyng of all Whych thyngys/thys beggers pe-
tour or rather the dyurls proctour Wyth other beggers that lak grace
and nether beg nor lobe for none: bere all thys theyr malyce a Wrathe
to the churche of Cryste. And seynge there ys no Way for attaynyng
theyr entēt but one of these Wayn/ ꝑ ys to Wyt eyther playnly to Wryte
agaynst the farth and the sacramentys (Wherynn yf they gat them cre
dēce and obtaynyd/they then se Well the church must nedys fall ther-
Wyth) or els to labour agaynst the church alone/a get the clergye by-
troyd/Whervppon they parceyue Well that the farth and sacramentis
Wold not fayle to decay: they parceyuyng thys/ haue therfore furste
assayd the furst Way all redy/sendyng forth Tyndals trāslacyon of
the new testament in such Wyse hādled as yt shuld haue bene the fou
tayn and Well spryng of all theyr hole heresyes. For he had corrupted
and purposely chāged in many placys the text/Wyth such Wordys as
he myght make yt seme to the vnlerned people/that the scryppture af
fremed theyr heresyes it selfe. Then cam sone after out in prynt the
dyaloge of frere Roy a frere Dyerome/betWene ꝑ father a ꝑ sonne
agaynst ꝑ sacrament of ꝑ aulter: a the blasphemouse boke entytled
the berynall of the masse. Then cam forth after Tyndals Wykyd
boke of Antithesis a after that his more Wykyd boke of obydyence.
In Whych bokys afore specyfyed they go forth playnly agaynst the
farth and holy sacramentis of Crystys church/and most especyally
agaynst

agaynst the blyssed sacrament of ꝑ aulter/ wyth as vylanous wordꝭ as the wrecches could deuyse. But whē they haue ꝑceyud by exꝑyēce ꝑ good people abhorred theyr abomynable bokꝭ: thē they beyng therby lernyd ꝑ the furst way was not ꝑ best for ꝑ furtherance of theyr purpose/ haue now determined thē selfe to assay the seculde way/ that ys to wytte ꝑ forberynge to wryte so openly and vyrectely agaynste all the fayth & the sacramēttys as good crysten men coulde not abyde the redyng/ they wolde/ wyth lyttell towchyng of theyre other herꝛesyes/ make one boke specially agaynst ꝑ church & loke how that wold proue. Whyche yf yt succede after theyre appetytys that they myght wyth falsse crymes layd vnto some/ or wyth the very faultis of some brynge the hole churche in hatered and haue the clergye vystroyed: thē shuld they more esely wynne theyre purpose that waye. For whē the prechours of the fayth and very gospell were vystroyed or sarre owte of credence wyth ꝑ people/ then shulde they haue theyre awne falsse gospellys prechyd/ as ye may perceyue that thys man meaneth where he sayth ꝑ thē shall the gospell be prechyd. And therfore thys ys the thynge whych thys man as yet leueth owt agaynst thē/ that is to wytte the prechyng of the ryght fayth and the sacramēttys/ whych thynge he reteyneth in the clergye a more horryble carayn/ thē all the crymes wherꝑn he hath bylyed them byfore: And therfore sayth he ꝑ he leueth yt owte/ leste he shulde seme to declare the one and onely fault of the kyngis hyghnes. Whych one onely faute he meaneth his gracys moste famouse and moste gracyouse boke/ that hys hyghnes as a prynce of excellent erudycyon/ vertue/ and deuocyon towarꝺ ꝑ catholyke fayth of crysst/ made of thassercyon of the sacramentys agaynst ꝑ furyouse boke of Marthin Luther. Thys godly vede done by hys hyghnes/ wyth thacceptacyō of hys godly well deserued tytle of defensoure of the fayth gyuē his grace by the see apostolyque/ thys calleth thys beggers proctoure the kyngys one and onely fault and ignorance of theyre falsse fayth in estymacyon of these heretyques/ whych this beggers proctour sayth that he wyll for the whyle hyde and couer vnder hys cloke of sylence/ tyll the kynge may by these enormytyes wherewyth he bylyeth the churche in hys beggers byll/ whyche enoumytyes he calleth smale enormyties in comparyson of the prechyng of the catholyke fayth and the sacramentys/ be lernēd. What lesson trow ye? None other surely/ but that they hope that as well hys hyghnes as hys peple/ may by suche beggers bylls be fryste alured and brought in/ to cōtemne/ hate and vystroye ꝑ church: and then therby lerne the tother lesson whych he now leueth owte for the whyle/ that ys to wytte to sette at nought the catholyque fayth and all the blessyd sacramentys/ after the techyng of Luthers and Tyndallys gospell. And therfore sayth he as we tolde you byfore/

mynysters of inyquyte Whych he meaneth and calleth ꝑ hole clergye
and̄ that ſhuld be ſuch an horryble carayne of euyll/ ꝑ yt ſhud paſſe &
exceede any myſcheuouſe matter that he had all redy ſpoken agaynſte
byfore: What maner of mycheuouſe mater ſhuld thys be?
Thys horryble carrayn of euell that he leuyth out/ ſyth yt ys as he
ſayth the greateſt mater of all/ muſt nedys ye Wot Well be greater a-
gaynſt the clergy/ than all that great brode botomleſſe ocean ſee of
yuels: more than all hys Theſe be theyr: more than the makyng of
ſuch great nomber of beggars/ of ydle men/ baWdy/ hoorys and the-
ues: more than the hyndryng of matrymony/ corruptyng of generaci
on: more than tranſlatyng the kyngys kyngdom: more thā kyngyng
the kyngys croWn to ruyne: more than bryngyng the comen Weale to
ſhyp Wrak/ and all the realm to Wylderneſs. What thyng can thys hor
ryble carrayn be that the clergy dothe/ that he leueth out for a Whyle/
that ſo farre excedyth theſe mycheuouſe materꝭ before remembryd/
that in comparyſon of yt he calleth them all ſmall enormytees/ & as a
man Wold ſay lytle pretty peccadulyans/ Verely by thys thyng mea-
neth he none other/ but the prechyng of the very hole corps and̄ body
of the bleſſed farth of Cryſte/ & the mynyſtryng of the blyſſed ſacra
mentis of out ſaujour Cryſte/ and of all thoſe in eſpecyall the conſe
cratyng of the ſacred body the fleſh and blood of our ſaujour Cryſt.
For the techyng & prechyng of all Whych thyngys/ thys beggers pe-
tour or rather the dyuels proctour Wyth other beggers that lak grace
and nether beg nor loke for none: bere all thys theyr malyce & Wrathe
to the churche of Cryſte. And ſeynge there ys no Way for attaynyng
theyr entēt but one of the tWayn/ ꝑ ys to Wyt eyther playnly to Wryte
agaynſt the farth and the ſacramentys (Wherynyf they gat them cre
dēce and obtaynyd/ they then ſe Well the church muſt nedys fall ther-
Wyth) or els to labour agaynſt the church alone/ & get the clergye dyſ
troyd/ Whereuppon they parceyue Well that the farth and ſacrament
Wold not fayle to decay: they parceyuyng thys/ haue therfore furſte
aſſayd the furſt Way all redy/ ſendyng forth Tyndals trāſlacyon of
the neW teſtament in ſuch Wyſe hādled as yt ſhuld haue bene the foū
tayn and Well ſpryng of all theyr hole hereſyes. For he had corrupted
and purpoſely chāgyd in many placys the text/ Wyth ſuch Wordys as
he myght make yt ſeme to the vnlerned people/ that the ſcripture af
fyrmed theyr hereſyes it ſelfe. Then cam ſone after out in prynt the
Dyaloge of frere Roy & frere Dyetrome/ betWene ꝑ father & ꝑ ſonne
agaynſt ꝑ ſacrament of ꝑ aulter: & the blaſphemouſe boke entytled
the beryena of the maſſe. Then cam forth after Tyndals Wykyd
boke of Mammona/ & after that his more Wykyd boke of obydyence.
In Whych bokys afore ſpecyfyed they go forth playnly agaynſt the
farth and holy ſacramentis of Cryſtys church/ and̄ moſt eſpecyally
agaynſt

agaynst the blyssed sacrament of ꝑ aulter/ wyth as vylanous wordꝭ as the wrecches coud deuyse. But whē they haue percyud by exꝑyence ꝑ good people abhorred theyr abomynable bokꝭ: thē they beyng therby lernyd ꝑ the furst way was not ꝑ best for ꝑ furtherance of theyr purpose/ haue now determined thē selfe to assay the secūde way/ that ys to wytte ꝑ forberynge to wryte so openly and directely agaynste all the fayth & the sacramētys as good cristen men coulde not abyde the redyng/ they wolde/ wyth lyttell tochyng of theyr other heresyes/ make one boke specially agaynst ꝑ church & loke how that wold proue. Whyche yf yt succede after theyr appetytys that they myght wyth false crymes layd vnto some/ or wyth the very fawtis of some bryng the hole churche in hatered and haue the clergye dystroyed: thē shuld they more esely wynne theyr purpose that waye. For whē the prechours of the fayth and very gospell were dystroyed or farre owte of credence wyth ꝑ people/ then shulde they haue theyr owne false gospellys preched/ as ye may perceyue that thys man meaneth where he sayth ꝑ thē shall the gospell be preched. And therfore thys ys the thynge whych thys man as yet leueth owt agaynst thē/ that is to wytte the prechyng of the ryght fayth and the sacramētys/ whych thynge he reteneth in the clergye a more horryble carayn/ thē all the crymes wherin he hath brlyed them bryfore: And therfore sayth he ꝑ he leueth yt owte/ leste he shulde seme to declare the one and onely fawt of the kyngis hyghnes. Whych one onely fawte he meaneth his gracys moste famouse and moste gracyouse boke/ that hys hyghnes as a prynce of excellent erudycyon/ vertue/ and deuocyon towarꝺ ꝑ catholyke fayth of cryst/ made of thassercyon of the sacramentys agaynst ꝑ furyouse boke of Martin Luther. Thys godly dede done by hys hyghnes/ wyth thacceptacyō of hys godly well deserued tytle of defensoure of the fayth grue his grace by the see apostolyque/ thys calleth thys beggers proctoure the kyngys one and onely fawt and ignorance of theyr false fayth in estymacyon of these heretyques/ whych this beggers proctour sayth that he wyll for the whyle hyde and couer vnder hys cloke of sylence/ tyll the kynge may by these enormytyes wherewyth he brlyeth the churche in hys beggers byll/ wyche enoumytyes he calleth smale enormyties in comparyson of the prechyng of the catholyke fayth and the sacramentys/ be lernēd. What lesson trowe ye? None other surely/ but that they hope that as well hys hyghnes as hys peple/ may by suche beggers byllys be fyrste alured and brought in/ to cōtemne/ hate and dystroye ꝑ church: and then therby lerne the tother lesson whych he now leueth owte for the whyle/ that ye to wytte to sette at nought the catholyque fayth and all the blessyd sacramentys/ after the techyng of Luthers and Tyndallys gospell. And therfore sayth he as we tolde you bryfore/

for/that then ſhall the goſpell be preched.

¶ And in the mene tyme ỳ mā vſeth as he weneth hym ſelf to ward ỳ kyngys grace a very wyſe faſſyon of flatery/callynge hym theyr beſt beloyd̄ myniſter of ryghtuouſnes: yet be they not onely ronne away for fere of the ryghtuouſnes of theyr beſt beloyd̄ myniſter of ryghtuouſnes/ but alſo wold yt ſhuld ſeme ỳ his hyghnes were ſuch a myniſter of ryghtuouſnes/as eyther ſet ſo lyttel by ryghtuouſnes that he wold wrttyngly ſuffer/or els had ſo lytyll inſyght in ryghtuouſnes that he could not parceyue/ ſo great a mater and ſuch an horryble carrayn of ruell commyttyd̄ by the church/as were ſo heynouſe/ ſo houge and ſo great: that in compaſſyon therof/ the tranſlatyng of hys kyngdome/the ruyne of hys crown/the ſhyp wrak of hys comen weale/the dyſpeplyng of hys realm/and bryngyng all hys land in to deſolacyon and wyldernes: were but ſlyght maters and ſmall enormytees. And that hys hyghnes ſhuld̄ to warde thys great horrible & intollerable myſchyeuouſe demeanure of the church/be ayding and aſſyſtent eyther of ruell mynde or of ygnorance/ tyll that by theyr begyngly bryll beyng torned̄ into the hatred & the dyſtruccyon of ỳ church he myght thereby be illumynyd̄ to lerne and parceyue that the fayth whych hys grace had before both lernyd̄ & taughte/and whereof hym ſelf ys the deffenſor/ys falſe and farnyd̄: and that the ſacramentes be but mennys inuencyons/ and that theruppon he ſhuld̄ be contente to lern the goſpel of Luther and the teſtament of Tyndale. And thus ye may ſe what the beggars pryuylegyment by his propy inuētyd̄ tytle/ by whych as ye ſe vnder a fond̄ face of flatery he vſeth to warde his prince and ſouerayn lord (whoſe maieſte both by the law of god & the dutye of hys allegyaunce he were hyghely bounden to reuerence) an open playn dyſpyte and contumely.

¶ Now to thentent ỳ ye may yet farther parceyue and ſe ỳ they by the dyſtruccyon of the clergy/meane the clere abolycyon of Cryſtys fayth: yt may lyke you to conferre and compare to gether .ii. placis of hys beggars bryll. In one place after that he hath heped vp to gether all hys lyes agayuſt the hole clergy/ & therto adioyned hys greuouſe exclamacyon: O ỳ greuouſe ſhyp wrak of the comē weale: he ſayth that in auncyent tyme before the comyng of the clergy/there were but few poore people & yet they dyd not beg/but there was gyuen them ỳ nogh vnaſkyd̄/because at ỳ tyme he ſayth there was no clergy (whō he calleth al way rauenouſe wolues) to aſk yt fro thē: and thys ſayth he appereth in ỳ boke of the actys of ỳ apoſtles. In this place we let paſſe hys thiefold foly. One that he wold by that there were no beggars in one place/ proue therby that there were none in all ỳ worlde beſyde. For as he for lakke of wyt and vnderſtandyng myſtaketh the booke/he weneth that there were none that beggyd in Hieruſalem.

Whych

Whych yf yt were trew/yet myghte there be ynow in other places.
Anothet of hys folyes is in that he alledgeth a boke for hym that no thyng prouyth hys purpose. For in all that hole boke shall he neyther fynde that there was at that tyme few pore peple/nor ꝑ pore peple at that tyme begged not. For of trouthe there were pore people and beggers/ydle people/and theues to/good plenty bothe then and all way byfore/synnes almoste as longe as Noes flode/ and yet peraduenture seuen yere afore that to. And so were there in dede in Hierusalē also amonge theym all/ tyll crystendome came in/and yet remayned then amonge such peple there as toutned not to the fayth of Cryst.
The thyrde folyes/he layeth that boke for hym whyche in dede preueth playne agaynst hym. For where he sayeth yt appereth there that the clergy was not then come/we can not in ꝑ worlde beuyse of what people he speketh Paynyms/ Jewes/or crysten men. Jf he meane amonge Paynyms/ hys folye and hys falsehed both ys to euydent. For who knoweth not that amonge the Paynyms they had alway theyre preestys/whose lyuynge was well and plentuously prourded for/as ye may perceyue not onely by many other storyes/but also by many places in the byble/and specyally in the.xlvii.chapyter of genesys. Jf he speke of the Jewes/euery mā woteth well that they had a clergy thousandꝫ of yeres bifore the boke that he alledgeth/ & theyr lyuynge farre more largely prouyded for/then eny parte of ꝑ people byside/and that by goddys owne ordynaunce. Now yf he speke of ꝑ crysten people that was at that tyme in Hierusalem where ꝑ sayeth bygan̄e/hys boke maketh sore agaynst hym. For there was a clergy as sone as there was eny chrysten peple. For the clergy bygan̄e the. And that clergye hab not a parte of the crysten peples substaūce/but hab yt all to gether/anh ꝺyd ꝺystrybute yt as they sawe nede/whych no man dowteth but that the partyes shewed theym/ or ellys in some nedys they must nedys haue laked. So that here were many pore mē yf they be pore that haue naught left/ & all they beggers/ yf they be beggers that be fayne to shew theyr nede and aske/ and ꝑ clergy had alle to gyther. And yet sayeth this wyse mā thys boke for hym/beyng suche as yf he shulde haue sytten and studyed therfore/ he could not haue founden a boke that made more agaynst hym.
But as we sayed byfore/ we shall lette hys false foly passe/ and praye you to cōsyder what he wold haue you byleue. He sayeth and wold ye shuld wene that there were few pore folke/ and no beggers no where byfore ꝑ clergy of crystendom cā in/but that all ꝑ powerte & beggary cā in to ꝑ world wyth the cristē clergy. Now knoweth euery man ꝑ the crysten clergy & the crysten fayth/cam in to the crysten people to gether/so that in effecte hys wordys way to thys ꝑ all powerte and beggary came in to the worlde wyth the crysten fayth.

¶ Sette nowe to thys place the tother place of hys in the ende and
conclusyon of hys boke/ Where he sayth that after the clergy spoylyd
onys and cast out/ then shall the gospell be preched/ and the shall we
beggars haue ynough & more: lo lyke as in the tone place he shewith
that all begary cam in Wyth ꝑ clergy ꝑ brought in ꝑ fayth/ so shewith
he in the tother that there shuld Wyth the clergy all beggary go forth
agayn/ yf they were so clene cast out that Cristys gospell beyng cast
out Wyth them/ and the fayth Wyrch cam in Wyth them/ they myght
haue that gospell prechyd as they say they shulde and as in dede they
shuld Wyrch they call the gospell/ that is to wit Luthers gospell and
Tyndallys testament/ prechynge the dystruccyon of Crystys very
fayth & hys holy sacrament/ auaunceyng & settyng forth all boldenes
of synne & wrechydnes/ and vnder the false name of cryst̄ fredome/
sputtyng forward the drurlysh vnhirdeled appetyte of lewd sedy-
crouse and rebellyouse lybertie/ that slew in one somer as we shewed
you before aboue. fr. M. of ꝑ porre vplādysh Lutherans in Almayn.
And thys ys all that these heretykys loke for as the frute of their se
dycyouse bokys and beggars brllys/ trustyng by some such Ways to
be eased of their beggary/ Wyrch they now sustayn beyng ronne oute
of the realm for heresy. For yf they myght as they fayn Wold/ haue ꝑ
clergy cast out/ and Crystys gospell cast of/ and their owne gospell
preched: thē hope they to fynde that Word trew Where he sayth: then
shall we haue ynough and more.

¶ For of all that euer he hath sayd/ he hath not almost sayd one trew
Word saue thys. And surely this Word Wold after their gospell onys
prechyd & receyuyd be fouden ouer trew. For thē shuld the beggers/
nat such beggars as he semeth to spekе for that be syk sore and lame/
but such bold presumptuouse beggars as he ys in dede/ hole & strong
in body but Wekе & syk in soule/ ꝑ haue their bodys clene fro skabbys
and their soulys foule infect Wyth vgly great pokkys & leprye: these
beggars Wold hope to haue & except good men take good hede Wolde
not fayle to haue ynough and a great deale more. For after that they
myght the clergy furst dystroyd, bryng in onys after ꝑ the prechyng
of Luthers gospell and Tyndales testament/ and myght Wyth their
herysyes and fals fayth infect and corrupt the people/ causyng them
to set the blyssed sacrament̄ asyde/ to set holy days and fastyng days
at nought/ to contemne all good Workys/ to gest & rayle agaynst holy
vowed castyte/ to blaspheme the olde holy fathers and doctours of
Cristys church/ to mok and scorne the blyssed sayntys and martyrs ꝑ
dyed for Crystys fayth/ to reiect and refuse ꝑ fayth that those holy
martyrs lyued and dyed for/ and in the stede of ꝑ true fayth of cryst
contynued thys. xv. C. yeres/ to take nowe the false fayth of a fond
frere/ of olde condemnyd and of new reforgyd Wythyn so few dayes

Wyth

wyth contempte of god and all good men/and obstynate rebellyouse mynde agaynst all lawes rule and gouernaunce/wyth arrogante presumpcyon to medle wyth euery mannys substaunce/wyth euery mannys lande/and euery mannys matter nothynge partaynynge to them: yt ys we say no dowte/but that suche bolde presumptuouse beggers wyll/yf ye lowe not well to theyre handes/not fayle to haue as he wryteth ynough and more to. For they shall gather to gyder at laste/and assemble theym selfes in plumpes and in great rowtes/and from astynge fall to the takynge of theyre almoyse theym selfe/and vnder pretexte of reformacyon (betynge euery man that aught hath/in hande that he hath to myche) shall assay to make newe gruyson of euery mannys lande and substaunce: neuer ceasynge yf ye suffer theym/tyll they make all beggers as they be theym selfe/and at laste bryng all the realme to ruyne/and thys not wythout bochery and fowle blody handys.

¶ And therfore this beggers proctour or rather the proctour of hell shuld haue concluded hys supplycacyon not vnder the maner that he hath done/that after the clergye caste owte/thā shall the gospell be preched: then shall beggers and bawdys encreace: thē shall ydle folke and theuys be fewer: then shall the realme encreace in ryches and so forth. But he shuld haue sayed: After that the clergye ys thus destroyed and caste owt/then shall Luthers gospell come in/then shall Tyndalls testament be taken vp: Thē shall false heresyes be preched: Thē shall ỳ sacramentes be sett ate nought: Thē shall fastyng & prayour be neglected: Thē shall holy sayntes be blasphemed: Then shall almyghty god be dysspleased: Then shall he wythdrade hys grace and lette all rūne to ruyne: Then shall all vertue be hadde in derysyon: Then shall all vyce reygne and runne forth vnbrydeled: Then shall youth leue labour and all occupacyon: Then shall folke ware ydle and fall to vnthryftynesse: Then shall heyres and theuys beggers and bawdys encreace: Thē shall vnthryftys flok togyder and swarme abowte and eche bere hym bolde of other: Then shall all lawes be laughed to scorne: Then shall the seruauntes set nought by theyre maysters/and vnruly people rebelle agaynst theyr rulers: Then wyll ryse vp ryflyng and robbery/murder and myscheyfe/a playn insurrecyon/wherof what bold be thende or when you shuld se yt/onely god knowyth. All whych myscheyfe may yet be withstanden easely and wyth godds grace so shall yt/yf ye suffer no such bold beggers to seduce you wyth sedycyouse bylles. But well peryng that theyre malycyouse purpose ys to bryng you to destruccyon/ye lyke good cristē people auoydyng theyre false traynes and grynnes/geue none eare to theyre heynowse heresyes/nor walke theyr sedycyouse wayes. But perseuerynge in your olde fayth of criste/and obser-

uyng hys lawes wyth good and godly warkis and obedyēce of your moste gracyouse kyng and gouernour/ go forth in goodnesse and vertue/ whereby ye can not fayle to flowre and prospere in ryches and worldely substaunce: whyche well employed wyth helpe of goddys grace aboute charytable dedes to the nedy/ and the rather in remembraūce and relefe of vs/ whose nede ys relyued by you charyte she wed for our sake to your neyghboure/ be able to purchace you myche pardon of the bytter payn of thys paynfull place/ and bryng you to ȳ ioyefull blesse/ to whyche god hath wyth hys blessyd blode bought you and wyth hys holy sacramentys enseygned you. And thus wyll we leue the mannys malycyouse folye/ tēdyng to the dystruccyō fyrst of the clergye and after of your selfe/ wherin hys madde reuenynge hath constrayned vs to trouble you with meny tryfles god wote full vnmete for vs: and nowe wyll we tourne vs to the treatyng of that one poynte/ whyche thoughe yt specyally perteyneth to our selfe/ yet myche more specyally pteyneth yt vnto you: ȳ ys to wytte the impugnacyon of that vncharytable heresye wherwyth he wolde make you to owre great harme and myche more your awne/ byleue that we nede none helpe and that there were no purgatory.

¶ The ende of the fyrst boke.

¶ The seconde boke.

When we cōsyder in our self dere brethern & systern in our sauyour Cryste/ ȳ present paynfull pange ȳ we fele/ & ther wyth ponder vppō the tother parte/ ȳ parylouse estate of you ȳ ar our frendys there lyuyng in ȳ wrechyd worldē: wyt you very surely that thys pestylēt oppynyō begō agaynst purgatory/ not so myche greuyth vs for ȳ lak ȳ we shuld fynde therby in ȳ relyefe of our owen intollerable tormēte/ as doth for the loue ȳ we bere you/ the fere & heuynes ȳ we take for ȳ parell & ieopardy ȳ shuld euerlystyngly fall to youre owne sowlys therby. Nor of all the heuy tydyngys ȳ euer we hard here/ was there neuer none so sore smote vs to ȳ hart/ as to here the world war so fayne in the fayth of Criste/ that eny mā shulde

ſhulde nede no we to proue purgatory to cryſten men/or that any man could be founden/ wyrch wold in ſo great a thyng ſo fully and faſtly beleuyd for an vndowted artycle thys .xv. C. yere/ begynne now to ſtaggar and ſtand in dowt/ for the vnwyſe wordys of eny ſuch malycyouſe parſon/as ys he ỳ made the beggars ſupplicacyon. For whoſe anſwere a full confutacyon yt ſemeth vs ſuffyciẽt/ that ye may clerely perceyue hys wordys to be of lytle weyght/ whyle ye ſe that the mã hath neyther lernyng/ wyſdome nor good entent: but all hys byll vtterly grounded vppõ errour/ euyll wyll a vntrouth. And ſurely thys were to be greate wonder yf cryſten men ſhuldẽ nede eny other yfe in thys world to reproue ſuch ſedycyouſe folk wythall/ thẽ the onely tokẽ of the dueles badge whych theym ſelfe bere euer about thẽ: the badge we mene of malyce and of a very dedely dyuelyſhe hate.

¶ For where as our ſaueoure Cryſte hathe ſo lefte loue a charyte for the badge of his cryſten people/ that he cõmaundeth euery man ſo largely to loue other/ that hys loue ſhold extend and ſtrech vnto hys enmy/ nor there ys no naturall man neither Paynym/ Jew/ Turk nor Saracene/ but he wyll rather ſpare his foo than hurt his frende: thys kynde of folk ys ſo farre fallen not onely from all cryſten charyte but alſo from all humanite and felyng of eny good effeccyon naturall/ and ſo chaũgede into a wylde fierce cruell appetyte more thã brutyſh and beſtyall/ that they furſte wythout grounde or cauſe take theyre frẽdys for theyre foes/ hatynge the churche dedely becauſe yt wylleth theyr weale and laboureth to amend thẽ: and after to do the church hurt whõ they take for theyr ẽmyes/ they labour to do vs much more hurt whom they call ſtyll for theyr frendys. For they to get pulled from the clergy the fraple cõmodytees of a lytle worldy ſyuyng/ labour to haue vs theyr fathers/ theyr mothers/ theyr frendꝭ and all theyr kynne left lyeng in thy fyre here helpleſſe a forgotẽ/ they lytle force how long. And in thys they ſhew theyr affeccyon myche more vnnaturall a abomynable/ thã he ỳ wold wyth his ſwerd thruſt his frẽd thorow the hole body to the hard haft/ to gyue hys enmy behynd hym a lytle pryk with the poynt. Thys ways of theyrs were very noght a deteſtable/ although they truly ment in dede/ as myche good as they falſly pretẽd. For where as they cloke theyr cruell purpoſe a intẽt/ vnder colour of a gret zele toward ỳ comen welth/ which they ſay to be ſore ẽpayryd by gret põp a inordynate lyuyng vſed in ỳ church: we be ſo farre fro the mynde of defẽding eny ſuch ſpyrytuall vyce/ carnall vnclẽnes/ or worldly pomp a vanyte vſed in ỳ clergy/ ỳ we wold to god yt were myche leſſe thã yt is/ not in thẽ only but alſo in ỳ tẽporalte. And there is none of nether ſort but yf he were here with vs but one half houre/ he wold ſet lytle by all ſuch worldly vanitees all his life after/ a lytle wold he force or reke whether he ware ſylke or ſak cloth.

¶ But surely thys man yf he mem Well: the faultys of yuell folk he
Wold lay to them self / & not vnto ꝑ hole clergy. He Wold also labour
for amendment & betterynge / not for dystruccyon & vndoyng frnally.
He Wold hold hym self Wythyn hys bould[e] / onely deuysyng agaynst
menny s vyces / & not start owt ther With in to plaryn & open heresyes.
But surely so hath yt euer hetherto ꝑyrd / that neuer Was there any
that shewed hym self an enmy to the church / but though he couered it
neuer so close for the Whyle / yet at the last alWay he prouyd hym self
in some parte of hys Work[e] so very an enmy to the catholyk faythe of
Cryste / that men myght Well parceyue that hys malyce to Warde the
clergy grew furst & sprang of infydelyte & lak of ryghte belyefe.
And of thys poynt Was there neuer a clerer ensample than thys beg
gars proctour: Whych Was so farforth farsed / stuffed & sWolen With
such venamouse heresyes / that albe yt he longed sore to kepe them in
for the season / and onely to rayse aganst the clergy & hyde hys enmy
ouse intent toWard the fayth: yet Was he not able to cõteyn and hold /
but Was fayn for brastyng to puffe out one blast of his poysonyd sect
agaynst vs sely soWlys: ꝑ goodnes of god dryuyng hym to ꝑ dysclo-
syng and dyscouerynge of hys malycyouse heresy / to thẽt we shuld
therby parceyue out of What vngracyouse ground hys enmyte sprang
that he bare agaynste the churche. Whyche thyngys ones parceyued
and consyderyd: muste nedys mynyshe and bryeue hym hys credence
amõg all such as ar not affeccyonate toWard hys errours and infect
and venomed Wyth hys mortall heresyes / and of suche folk We trust
he shall fynde very feW.
¶ For surely not onely among crysten peple and JeWys / of Whome
the tone hath / the tother hath had / the perceyuyng and lyght of fayth /
but also amonge the very myscreaunt and ydolatres Turkys / Ha-
racens / and Paynyms / excepte onely suche as haue so farre fallen
from the nature of man in to a brutyshe bestely pswasyon as to bryeue
ꝑ soule & body dye both at onys: ellys hath alWaye ꝑ remanaunt co-
monly thought & bryeued / ꝑ after the bodyes dede and deceased / the
soulys of such as Were neyther dedely dãpned Wrecches for euer / nor
on the tother syde / so good but that theyre offences done in this Wor.d
hath deserued more punyshement thẽ they had suffred and sustayned
there / Were punyshed and pourged by payn after ꝑ deth ere euer they
Were admytted vnto theyre Welth and reste.
¶ Thys fayth hath alWey not onely faythfull peple had: but also
as We say very myscreaunt[s] and ydolatres haue euer had a certayne
opynyon and persuasyon of ꝑ same: Whyther that of the fryste lyghte
and reuelacyon gyuen of suche thyngys to our formar fathers / there
hath alWay remayned a glymerynge that hath gone forth fro mã to
man / fro one generacyon to a nother / and so contynued and kepte a-
monge

monge all peple: or elys that nature and reason haue tought men e-
uery where to perceyue yt. For surely that they haue such bylefe not
onely by such as haue bene trauayled in many cuntrees among sōdry
sectys/but also by ỳ olde and auncyent Wryters that haue bene amōg
theym: We maye well & eupdentely perceyue. And in good fayth yf
neuer had there bene reuelacyō gyuen therof/nor other lyght thē rea
son:yet presupposed the immortalyte of mānys soule Whych no reso
nable man dystrusted/and therto agreed the ryghtuousenes of god &
hys goodnes Whyche scant the deuyll hym selfe denyeth/ purgatory
must nedᵉ appere: For syth that god of hys ryghtuousenesse Wyll not
leue synne vnpunyshed/ nor hys goodnes Wyll perpetually punysh
the fawt after ỳ mānys conuersyon: yt folowyth that ỳ punysheмēt
shall be temporall. And now syth the mā often dreth byfore suche pu
nyshement had/eyther at goddys hand by some afflyccyon sent hym
or at hys owne by due penaunce done/Whych ỳ moste parte of people
wantonely doth forslouth: a very chylde almost may se the cōsequēt
ỳ the punyshemēt at ỳ deth remaynyng due & vndone/ys to be endu-
red & sustayned after. Whych/syth hys maiestye ys so excellēt Whom
We haue offended/can not of ryght & iustyce be but heuy and sore.

¶Now yf they Wolde peraduenture as in magnyfyenge of goddys
hygh goodnes saye/ that after a mannys conuersyon onys to god a-
gayn/not onely all hys synne ys forgyuen but all the hole payn also/
or that they Wyll vnder colour of enhaūcing the merite and goodnes
of Crystᵉ passyon tell vs ỳ hys payn suffred for vs/stādeth in stede
of all our payn & penaunce/so that neyther purgatory can haue place
nor eny penaūce nede to be done by our self for our owen synne: these
folk that so shall say/shall vnder pretext of magnyfyēg hys mercy/
not onely sore mynyshe his verte We of iustyce/but also myche hinder
the oppynyon and parsuasyon that mē haue of hys goodnes. For albe
yt ỳ god of his great mercy may forthWith forgyue some folke freely
theyr synne and payn both Wythout prejudyce of hys ryghtuousnes/
eyther of hys lyberall boūte or for some respect had vnto the feruēt
sorowfull harte that fere and loue Wyth helpe of specyall grace haue
brought into the penytente at the tyme of his retorne to god/ and also
that the bytter passyon of our sauyour besyde the remyssyon of the p-
petuyte of our payn do also lessen our purgatory and stand vs here in
maruelouse hygh stede:yet yf he shuld vse thys poynt for a generall
rule/that at euery conuersyon fro synne With purpose of amendemēt
and recourse to cōfessyon/he shall forthWyth fully forgyue Wythout
the partyes payn or eny other recompence for the synnys committed
saue onely Crystys passyon payd for thē all: then shuld he gyue gret
occasyon of lyghtnes and bold corage to synne.

¶For When mē Were onys parsuaded that be theyr synnys neuer so

sore

sore/neuer so many/neuer so myscheuouse/neuer lōg so cōtynued/
yet thay shall neuer bere payn therfore: but by theyr onely fayth and
theyr baptysm wyth a short returne agayn to god/ shall haue all theyr
synne & payn also clene forgeuen and forgotte/nothyng else but onely
to cry hym mercy as one woma wold þ tredyth on a nothers trayne:
thys way wolde as we sayd gyue the worlde great occasyō & corage
not onely to fall boldly to synne and wrechednes/ but also careles to
contynew therin/ presumyng vppon that thyng that suche heretykes
haue parsuaded vnto some mē all redy/ that .iii. or .iiii. wordys ere they
dye shall sufficyently satue them to bringe them strayght to heuen.
Where as besyde the fere that they shulde haue lest they shall lak at
last the grace to turne at all/ and so for faut of those .iii. or .iiii. wordys
fall to the fyre of hell: yf they beleue therwyth the thyng þ trewth is
brysde/ that ys to wyt that though they happe to haue the grace to re
pent & be forgeuen the synne & so to be delyuerid of the endles payn
of hell/ yet they shall not so frely be deliuered of purgatory/ but that
besyde the generall relefe of Crystys hole passyon extended vnto
euery man not after the valure therof but after the stynt and rate ap
porntid by goddis wysdom/ great and long payn abydyth them here
amonge vs/ wherof theyre wyllyngly taken penaunce in the world/
& affliccyon there put vnto them by god/ & there pacyently borne and
suffred wyth other good dedys there in theyr lyfe done by theym/ &
fynally the merite and prepours of other good folkys for the/ may
mynyshe and abbredge the payne/ whyche wyll elys hold them here
wyth vs in fyre and turmentys intollerable onely god knowyth how
long: thys thyng we say as yt ys trew in dede/ so yf the world well &
frumely for a sure trewth beleue yt/ can not fayle to be to many folke
a good bridle and a sharpe bytte to refrayne theym from synne. And
on þ tother syde þ cōtrary belefe wolde sende many folke forward
to synne/ & therby in stede of purgatory in to euerlastynge payne.

¶ And therfore ys thys place of our temporall payne of purgatory
not onely cōsonaunt vnto hys ryghtuouse iustyce/ but also the thyng
that hyghly declareth hys greate mercy and goodnes/ not onely for
that the payn therof hough and sore ys yt/ ys yet lesse then our synne
deserueth: but also moste especyally in that by the fere of payn to be
suffred and susteyned here/ hys goodnes refrayneth men from the
boldenes of synne and neclygence of penaunce/ & therby kepeth and
preseruyeth theym from payne euerlastynge: Where as the lyght for-
geuenes of all to gether/ wold geue occasyon by boldenes of synne
and presumpsyon of easy remyssyon/ myche people to runne downe
hedlynge thyther. And therfore where as we sayed that way very far
cōtrary not onely to goddys iustyce & ryghtuousenes/ but also to hys
goodnesse & mercy. Wheruppō as we sayd byfore it must nedes folow

that

that ſyth the payne ys all way but to ſymme/ and is not all waye clene forgeuen wythout cõuenyẽt penaunce done or other recõpence made/ nor payne ys not all wey done/nor eny recompence made in the mãs lyfe/and yet the mã dyſchargeḋ of hell by hys cõuerſyon: all ỳ payn ỳ remayneth muſte nedys be ſuſtayned here wyth vs in purgatory.

¶ But nowe yf theſe heretyques as they be very ſelfe wylled and wyllefull/ wyll ſette at nought the comen opynyon and beleyfe and perſuaſyon of almoſte all the world: and as they be very vnreſonable make lyttel force of reaſon and euer aſke for ſcripture/as though they beleueḋ holy ſcrypture/and yet when yt maketh agaynſt them/ they then wyth falſe and fonde gloſys of theyr owne makynge / do but mok and ſhyfte ouer in ſuche a tryflynge maner that yt may well appere they byleue not ſcrypture neyther: yet ſyth they make as they byleued ſcripture & nothyng els/let vs therfore ſe whether that purgatory do not appere opened and reueled vnto cryſten people in holy ſcrypture ſelfe.

¶ And fyrſte yt ſemeth very probable and lykely/that ỳ good kyng Ezechias for none other cauſe wepte at the warnyng of hys deth geuen hym by the ꝓphete/but onely for the fere of purgatory. For albe yt that dyuers doctours alledge dyuers cauſes of hys heuynes and lothenes at that tyme to dey and dye: yet ſemeth there none ſo lykly as the cauſe that auncyent doctours alledge/that ys to wyt ỳ he was lothe to dye for the fere of hys eſtate after hys deth/ for as mych as he had offendyḋ god by ouermych lykyng of hym ſelf: whervwyth he wyſt ỳ god was dyſpleſyḋ wyth hym & gaue hym warnyng by the ꝓphete/that he ſhuld lyue no leger. Now cõſyderyḋ he ſo the weyght of hys offence/ỳ he thought and eſtemyḋ the onely loſſe of thys preſent lyfe farre vnder the iuſt & condygne ponyſhmẽt therof/and therfore fell in gret drede of farre forer ponyſhmẽt after. But beyng as he was a good faythfull kyng/ he coud not lak ſure hope thorow hys repentaũce of ſuch forgyneues/as ſhold preſerue hym frõ hell. But ſyth his time ſhuld be ſo ſhort ỳ he ſhuld haue no layſour to do penãce for hys faut: he therfore fered ỳ the remaũte of hys tryghtuouſe ponyſhment ſhuld be parformyḋ in purgatory. And therfore wept he tẽderly & longyḋ to lyue lenger/that hys ſatyſfaccyon done there in the world in prayour & other good vertuouſe dedꝫ/might aboliſh & were out all the payn ỳ els were toward hym here among vs. To whych hys feruẽt boone & deſyre at the cõtẽplacyon of his penitẽt hart/ our lord of his hygh pyte cõdyſcendeḋ & grauntyḋ hym the lengthyng of hys lyfe for .xv. yerꝫ/makyng hym for his farther cũfort ſure therof by ỳ ſhew of a manyfeſt myracle. But wherto graũtiḋ our lord ỳ leger lyfe/ to be beſtowed vppõ worldy delite and pleaſure? Nay nay verely. But to thentẽt yt myght appere that it was of goddys great

marcy grauntyd for the redemyng of his purgatory by good Workys for hys satysfaccyon: he was pmysed by the prophete not onely þ he shuld wythin .iii. days be recouered and hole/but also that he shuld go in to the temple to pray. So that yt may therby appere for what end and entent he longed so sore for a lenger lyfe.

¶ Now yf the beggars proctour or Tyndale or Luther eyther/lyst to say þ in thys poynt we do but gesse at that good kyngs mynde/and therfore purgatory therby rather sũwhat resoned thã well & surely prouyd: therto may we well answer and say/ that the circumstaunce of the mater consyderyd/ wyth the vertuouse holynes and cõnyng of such as so longe ago haue taken the scrypture thus: þ place alone is a fatt better profe for purgatory/thã euer eny of thẽ coud hetherto lay agaynst yt yet. For albert thys beggars proctour sayth þ ryght wyse & cõynge mẽ wyll say þ there ys no purgatory at all/ by which wyse men he menyth Luther and Tyndall & him self: yet was there neuer any of theym all that yet layed anye substancyall thynge eyther reason or authorytye for theym/ but onely geste and rayle/ and saye that purgatory ys a thyng of the popes owne makynge/and that soulys do nothyng tyll domus day but lye styll and slepe. And thus tellyng such wyse talys for theyre owne parte/and makyng mokkys and mowes at euery thyng that maketh agaynst theyr foly for our parte: they go forth in theyre cuyll wyll and obstynacy/and with murmur & grudge of theyre owne consyence/cõtent theym selfe wyth þ onely fedyng of theyre malycyouse myndis by the encreace of theyre faccyon/of such as fall in to theyre felyshype rather of a lyght mynde and lewde pleasure to take a parte/then of eny greate credence that they gyue vnto theym or greately force whyche way they byleue. For surely yf these folke were resonable and indyfferent as yt ys not well possyble for them to be/after that they refuse onys to byleue þ catholyque church & in þ vnderstandyng of scripture lene onely to theyre owne wyttys/ but ellys as we say yf they could wyth an equall & indyfferent mynd consyder and way what they here: they shulde sone se theyre hereseye reproued and purgatory surely cõfermed/not onely by probable reason taken of the scrypture as in þ place that we rehersed you of Ezechyas/but also by playne and euydent textys.

¶ For haue ye not the wordys of scrypture wryten in the bokes of the kyngys: Dominus deducit ad inferos et reducit: our lord bryngeth folke downe in to hell and bryngeth theym thense agayne. But they þ be in that hell where the dãpned sowls be: they be neuer delyuered thense agayne. Wherfore yt appereth well that they whom god delyuereth and bryngeth thẽse agayn/ be in that part of hell that ys callyd purgatory.

¶ What say they to the wordys of the ꝓphete zachary: Tu quoque

in ſaguine teſtamenti tui eduxiſti vinctos tuos de lacu in quo non erat aqua: Thou haſt in the blode of thy teſtament brought out thy bounden pryſoners owte of the pyt or lake in whych there was no water. In that they whom the prophete there ſpeketh of were bounden/ we may well percepue that they were in ꝑ pryſon of punyſhement. And in that he calleth theym the pryſoners of god: yt ꝑteth to percepue that he meaneth not eny that were take and empryſoned by eny other than the dampned ſpyrytys the very gaolers of god. And in that he ſayth that there ꝑs in that lake no water: we may well percepue that he ſpake yt in deſcrypcyon of that dyre pyt of fyre/ where in there ꝑs no refreſhyng: for as hote are we here as they are in hell. And what hete ꝑs in the pyt where there lakketh water: our ſauyour hym ſelfe declareth by the wordys of the ryche gloton lyeng in ſuch a lake from whenſe at ſyght of pore Lazarus in Abrahams boſom/ he deſyred heuely to haue hym ſent vnto hym wyth one droppe of water to refreſhe hys tonge/ that after all the delycates that yt had taſted in his lyfe/ lay there the ſore burnyng/ & neuer ſet half ſo myche by twenty tonne of wyne/ as he ſet by one pore drop of water. So that as we ſhewe you/ theſe wordys of ỳ ꝓphete zachary. Thou haſte brought owte thy bounde preſoners owte of the lake where in ꝑs no water: do ryght well appere to be ſpoke of theſe pore ꝑpreſoned ſowlys whom cryſt after hys bytter paſſyon by hys precyouſe blode wherwyth he conſecrated hys church in hys newe teſtament/ delyuered owt of the lake of fyre wherin they lay bounde for theyre ſynnys. But nowe ꝑs there no man ỳ doweth whyther cryſte delyuered the dãpned ſowlis owt of hell or not. For in ỳ hell ꝑs there no redempcyon/ & in limbo patrum the ſowlys were in reſte. Wherfore it appereth clerely that thoſe ꝑſoners whom he brought owte of theyre payne/ he brought onely owte of purgatory: And ſo ſe theſe heretyques purgatory clerly proued by the playn wordys of thys holy prophete.

¶ Another place ꝑs there alſo in the olde teſtament that putteh purgatory quyte owt of queſtyon. For what ꝑs playnner then the places whych in the boke of the Machabees make mencyon/ of the deuout remembraũce/ prayoure/ almoſe/ & ſacrifyce/ to be done for ſowlys when the good and holy man Judas Machabeus gathered money among the peple to by ſacrifyce wythall to be offred vp for ỳ ſowlys of theym that were dede in the batayle. Doth not thys place of ſcripture ſo openly declare the nede that we ſowlys haue in purgatorye/ & the relefe that we fynd by the prayour and ſuffragys of good peple vppon erthe/ that all the heretyques that barke ſo faſte agaynſt vs/ can fynd neyther gloſe nor colour to the contrary.

¶ What ſhyfte fynde they here ſurely a very ſhameleſſe ſhyfte/ and are fayne to take theym to that tabelynge that ꝑs theyre ſhote anker

all war/ when they fynde the storme so great that they se their shyp goth all to wrekk. For first they vse to set some false glose to the text that ys layed agaynst them/ and deny the vyght sense.

¶ But now yf the texte be so playne that they can haue no suche colour: then when they can haue no more holde but se that their parte goth all to naught/ they fall to a shamelesse boldnes & let no to deny the scrypture and all/ & say þ hole scrypture whych ys layd agaynste them ys none holy scrypture at all/ as Luther playth with the godly cystle of Crystys blyssed apostle saynt Jamys. And euyn the same do those heretyk' with the authorite of this holy boke of Machabees: they be not ashamed to say that yt ys not scrypture. But vppon what grownd do they deny yt for scrypture/ because yt is not founde and accompted for holy scrypture among þ Jewys? They neyther do nor can deny but that yt ys taken for holy scripture by the churche of Cryste. For yf they wold denye/ that both the hole chyrche beareth wytnes agaynst them at this day/ & it also appereth playnly by saynt Hyerome/ saynt Austayn/ & other old holy doctours/ that the church so toke yt also in their dayes & before: the wold we gladly wit of these new men these enmyes we mean of ours/ whyther the chyrch of crist be not of as great authorite and as mych to be beleuyd in the chose & electyd of holy scrypture as the Jewes. If they will say yes: the answere they them self: for then ys the boke of the Machabees by þ chose of the chyrch prouyd holy scrypture though the Jewes neuer accounted yt so. Now yf they will say no/ and will contend that yt cā not be accountyd holy scrypture though the chyrch of Cryste so take take yt/ but yf the Jewes so toke yt too: then go they nere to put out saynt Jhāns gospell out of scrypture too/ for the Jewes neuer toke yt for none. And surely yf they admyt for scripture that book that the Jewes admytted/ & deny that boke to be scrypture whych the church of Cryste receyueth for scrypture: the do they say that the spyryte of god was more effectually present and assystēt vnto the synagoge of the Jewys in the law of hys prophete Moyses/ the vnto the church of hys awne onely bygoten sonne in the law of crystys gospell.

¶ If they consyder well the boke of þ Machabeys/ they shall fynd suche thynge therin as maye geue them good occasyon to put lyttell dowte but that yt should be of great and vndenyable authorite. For they shall fynde there that the greate good and godly valyaunt capytayne of goddys people dyd institute and ordayne the great feste of the dedycacyon of the temple of Hierusalē called festū encemoniū of the annuall institucyon/ of whyche feste we rede no where ellys but in þ boke of the Machabeys. And yet fynde we that feste euer after contynued and had in honour vntyll cryst' awne dayes/ and our sauyour hym self went to the celebracyon of that same feste/ as appereth in

reth in the gospell of saynt Jhān. So that yt may well appere that þ bokys of that noble hystory wherof remeaneth so noble a monument and remembraunce/contynually kepte and reserued so longe after/ and honowred by crystes owne precyouse pson and testyfyed by hys holy Euangelyste in the boke of hys holy gospell: can not be but vndowted trewth and of dyuyne authorite.

¶ And surely yf they deny þ boke of the Machabeys for holy scripture bycause the Jewys accompte yt not for suche: then shall they by the same reason refuse the authorite of the boke of Happence/ and proue theym selfe inyppremys. And lykewyse yf they take all scrypture byside the newe testament to be of none other force and authorite then yt ys accomptyd in the rule and canon of the Jewes: then shall the hole psalter of Dauyd the very somme of clere and lyghte some prophesyes/leese amonge theym greate parte of his authorite/ syth yt ys not taken in lyke force and strenght among the Jewes as yt ys in Crystys church.

¶ Fynall for the boke of the Machabees/syth the church of Cryste accounteth yt for holy scrypture: there can no man dout therof but he that wyll take awaye all credence and authorite from the hole scrypture of god the very gospellys and all. For yf these heretykys deny for holy scrypture eny boke that the chyrche of Cryste accounteth for holy scrypture: then deny they one of the grettyst foundacyons of all cryste̅ fayth/and the thyng wherch theyr master Marten Luther hym self hath all redy confessed for trewth. For he affyrmyth hym selfe that god hath gyuen vnto the church of Cryste that gyfte/that the church cannot fayle surely and certeynly to discerne betwene the wordys of god and the wordys of men: & þ yt cannot be deceyuyd in the chovse of holy scrypture and reiectyng of the contrary: so farforth that he cō fessyth as he nedys must of necessyte/that the noble doctour and glorvouse cōfessour saynt Austeyne sayth very well/when he sayd that he shuld not haue beleuyd the gospell but for þ authorite of þ church. For he had not knowen wherch had bene the very boke of the gospels and wherch not amōg so many as were wryten/but by the authorite of the church/whom the spyryte of god assysted as yt euer dothe and euer shall/in the chovse and receyuyng of holy scripture and reiectyō of the cōterfete and false. Wherby yt appervth clerely not onely by that holy doctour saynt Austeyn/but also by the confessyon of þ arche heretyke Luther hym selfe/that the church cannot be dysseyuyd in the chovce of holy scrypture and reiection of the contrary: so farforthe þ yt neyther can receyue as holy scrypture eny booke that ys none/ nor reiect for other then holy scrypture eny boke that is holy scrypture in dede. And surely yf the churche myghte so be deceyuyd in the chovse of holy scripture/that they myghte take & approue for holy scrypture

eny boke that were none: then stode all crystendome in doute and vn-
surety/whether sayn̄t Jhāns gospell were holy scripture or not/and
so forth of all the new testament.

¶And therfore syth as we haue shewed you by the heretykes owne
confessyons/the church of Cryste cannot be deceyued in the chayse &
electcyon of holye scrypture/by whyche theyre confessyon they muste
nedys abyde and not flyt therfro/as they dayly do chaūge and vary
from theyr owne word̄ in many other thyngis/except that they wyll
in the fallyng from that poynte refuse the strēghte and authoryte of
the newe testament of cryste: and syth as your selfe well perceyueth
also the churche of cryste receyueth and taketh and (as ye se by sayn̄t
Hyerome and other olde holy doctours thys thowsande yere) hath
approued and fermely beleued the holy boke of the Machabeys to
be one of the volumes of holy scrypture: and then in that boke ye se
so manyfestely purgatory proued/that none heretyque as shameleſſe
as they be can yet for shame say the cōtrary/but are by the playn and
open wordys of that holy boke so dreuen vp to ꝑ hard wall/that they
can no ferther but are fayne to say that the boke ys no parte of scryp-
ture/whyche shyfte they muſt nedys forsake agayne or ellys reuoke
theyre owne wordys and ther wyth also thauthoryte of all crystē gos-
pell: there shall yf eyther reason or shame can holde/neuer nede eny
ferther thyng for the profe of purgatory to stoppe ꝑ mowthys of all
the heretyques that are or shalbe to the worldys ende.

¶But yet syth they be so hameleſſe and vnreſonable that the thyng
whyche they can in no wyse defende/they can not yet fynde in theyre
prowde harte to gyue ouer/but when yt ys prouyd by dyuers playne
textis of ꝑ olde testament/then hauyng no probable reason for theyre
parte they neuer the more gyue place to trewth/but stykke to theyre
obstynate nay: let vs se whyther our purpose be not preued by good
and substancyall authoryte in the newe testament also.

¶And fyrste let vs consyder the wordys of the blessyd apostle and
euāgelyst sayn̄t Jhān/where he sayth: Est peccatū vsque ad mortē
non dico vt pro eo roget quis. There ys sayth he some synne that ys
vnto the deth/I bydde not that eny man shall praye for that. Thys
synne as the interpreters agre/ys vnderstanden of desperacyon and
vnpenytens: as though sayn̄t Jhān wolde say/ꝑ who so depart owt
of thys world vnpenitēt or in dispayre/eny prayour after made cā ne
uer stande hym in stede. Then appereth yt clerely that sayn̄t Jhān
meaneth that there be other whyche dye not in such case for whom he
wolde men shuld pray/bycause ꝑ prayour to suche soWlys may be ꝑ
fytable. But that profyte can no man take neyther beyng in heuen
where yt nedeth not/nor beyng in hell where yt boteth not. Wherfore
it appereth plaine ꝑ such prayour helpeth onely for purgatory: whych

they

they muste therfore nedys graunte/except they deny sayne Jhān.

¶What saye they to the wordys of sayne Jhān in the fyfte chapyter of the Apocalyps: I haue harde saythe he euery creature that ys in heuen and vppon the yerth and vnder the yerthe and that be in the see and all thyngys that be in them/all these haue I harde say: benedycyon and honoure and glorye and power for euer/ be to hym that ys syttyng in the trone/and vnto the lamb.

¶Now wotteth euery man well/that in hell among dammyd soulys ys there none that gyueth glory to Criste for the redempcyon of mā. For they for anger that by theyr owne defaut they haue lost theyr yte therof/and cannot for prowd hart take theyr faut to them self/ fall to blasphemy as the deuyll doth hym self/and impute theyr synne to the faut of goddys grace/and theyr damnacyon to the blame of hys creacyō. So that the prayse and glory that ys geuen by creatures in hell vnto the lamb for mannys redempcyon/ ys onely by the sowlys in purgatory/that be and shalbe partyners of that redempcyon: as the creaturys walkyng vppon yerth saylynge in the se/that gyue the honour to Cryste for mannys redempcyon/ be onely the crystien people whyche loke and hope to be parteners therof/and not infydels that beleue yt not. But the blessyd creaturis in heuen geue honour to Criste for mannys redempcyon/for that ioy and pleasure that theyre charyte taketh in the socyete and felyshyp of saued soules. And in thys place yt ys a worlde to se the foly of some heretykys/ what euasyon they seke to voyd from thys place of scrypture. ¶They sey that yt ys no more to be vnderstanden by sowlys here in purgatory nor crystenmen lyuyng vppon erth/ then by fyshes in the see and the druell and dammyd soulys in hell: because the text sayth that euery creature in the se and in hell spake that laud and honour to the lamb. But by this wyse way myght they preue/ that when ye pray for all crystien sowlys/ye mean to pray for our Ladyes soule and for Judas too: and that our sauyour when he sent hys apostles and bad them preche hys gospell to euery creature/ thay may bere you in hand that he bad the preche to oxen and keene and theyre calues to/ because all they be creaturis. But as they were sente to none other creature/ then suche as he mēt of thoughe he spake of all/nor ye meane to pray for no soulys but such as haue nede and may haue help though ye speke of all: so though sayne Jhān spake of euery creature in hell geuyng honour to Cryste for mannys redempcyon/yet ment he but such as be in the hell in whych they reioyce therin and shalbe parteners therof/ whych be onely we in purgatorye/ and not the dyuels and dammyd soulys þ blaspheme hym though theyr iust ponishmēte redo vnd agaynst theyr wyll to the glory of goddys ryghtuousnes.

¶If all thys wyll not satysfye theym/ wyll ye se yet a nother clere

place

place and ſuche as none heretyque can auoyde. Doth not the bleſſyd apoſtle ſaynt Peter as appereth in ꝑ ſecūd chapiter of ꝑ apoſtles act̄/ſay of our ſauyour cryſte in this wyſe: Quē deus ſuſcitauit ſolutis doloribus inferni: In theſe wordꝭ he ſheweth that paynys of hell were loſed. But theſe paynys were neyther paynys of that hell in whych the dāpned ſoulys be payned/whych nether were loſed then nor neuer be loſed/but be and ſhalbe as oure ſauyour ſayth hym ſelf euerlaſtyng: nor theſe paynys ꝑ were than loſed were not ꝑ paynys in limbo patrum/for there were none to be loſed/for the good ſoulys were there as out ſauyour ſheweth hym ſelfe in quiete cumforte and reſte. And ſo appereth yt euydētly/that the paynys of hell that were loſed/were onely the paynys of purgatory whych ys alſo called hell by occaſyon of the latyn word and the greke worde both. For in theſe tongys for as mych as byfore the reſurrecc̄yon of our ſauyour cryſt there was neuer none ꝑ aſcended vp in to heuen) there was no peple that ony other wyſe ſpake of ſoulys/then that they were gone down byneth in to the lowe place. And therfore in the wordys of the comē crede ys yt ſayed of our ſauyour cryſte after hys paſſyon: deſcendit ad̄ inferna: that ys to ſay he deſcended downe byneth in to the lowe placys. In ſtede of whyche lowe placys the englyſhe tonge hath euer vſed thys worde hell. And certayne ys yt and very ſure/that cryſte deſcended not in to all theſe lowe placys/nor in to euery place of hell/ but onely in to lymbus patrum and purgatory. Whych two placys be cauſe they be partys of habytacyons of ſoulys byneth (all whych habytacyons byneth haue in englyſhe bene all way called hell) therfore are theſe two placys amonge other taken and comprehēded vnder ꝑ name of hell. Whych word hell nothynge elles ſygnyfyeth vnto vs in hys generall ſygnyfycacyon/but ꝑ habytacyons of ſoulys byneth or vnder vs in ꝑ lowe placys vnder ꝑ groūd. Albeyt bycauſe limbus patrum and purgatory be called in englyſhe alſo by theyre ſpecyall namys beſyde: therfore ys moſte comenly thys word hell reſtayned to the ſpecyall ſygnyfycacyon of that lowe place byneth in whych the dāpned ſoulꝭ be punyſhed. Thys mych haue we ſhewed you of this word hell/bycauſe we wold not that the comen takyng therof myght bryng you in to eny errour. So that by thys place ye ſe preued by the playne wordys of ſaynt Peter/that cryſte at hys reſurrecc̄yon dyd loſe and vnbynd paynys in hell/whych as we haue ſhewed you could be no where there but in purgatory. For in the ſpeciall hell of damned ſoulys ꝑ paynꝭ were not loſed. And in lymbus patrū was no paynꝭ to be loſyd. And therfore except they denye ſaynt Peter/they cannot deny purgatory.

¶ And yet yf they deny ſaynt Peter: we ſhall then alledge thē ſaynt Poule/whom they be beſt content to here of/becauſe that of the dyffyculte

fyculte of hie Wrytyng/they cach ſumtyme ſome mater of cõtencyon
for the beſſẽce of theyr falſe expoſycyõ. Thys blyſſed apoſtle in his
furſt eppſtle to the Corynthyes the thyrd chaptter ſpekynge of ourr
ſauyoure Cryſte the very foundacyon and the onely foundacyon of
all ourr fayth & ſaluacyon: ſayth: If any man bylde vppon thys foun
dacyon gold/ſyluer/pcyouſe ſtonys/Wood/hay/or ſtraw: euery mã-
nys Work ſhalbe made opẽ/for the day of our lorde ſhall declare yt/
for in the fyre yt ſhalbe ſhewed/& the fyre ſhall proue what maner of
thyng euery mãnys Work ys. If any mãnys Work yͭ he hath bylded
theron do abyde: he ſhall haue a reward. If eny mãnys Work burne:
he ſhall ſuffer harme/but he ſhalbe ſafe/but yet as by fyre. In theſe
Wordeͤ yͭ apoſtle ſhewith yͭ lyke Wyſe as ſum mẽ abydyng vppõ cryſte
& hys very lyuely fayth/bylde vp theruppõ ſuch good Workeͤ as are
ſo good & ſo pure yͭ they be lyke fyne gold/fyne ſiluer/or ſuch fyne pͣ
crous ſtonys/as whẽ they be caſte in the fyre yt cã fynde no fylth to
fech out of thẽ/and therefore they remayn in the fyre ſafe and vnmy
nyſhed: ſo ar there ſum on the tother ſyde/ Whych thogh they do not
as many other do/ Wyth mortall ſynnys & lak of good Workeͤ/ Wound
they: fayth vnto yͭ deth & fall fro cryſte the fundacyon that they muſt
bylde vppon: yet do they abydyng vppõ yͭ fũdacyon/bylde vp therup-
pon many ſuch ſymple & frayle and corruptyble Workeͤ as can neuer
enter heuẽ. And ſuch be venall ſynnys/as ydle Wordys/vayne & vã
ton myrth/& ſuch other thyngys lyke: Whych be but lyke Wood/hay/
or ſtraw. Whych Workeͤ whẽ the ſoule after hys departyng out of the
World bryngeth hether into purgatory: he cãnot ſo gette thoroW yt as
dothe the ſoule Whoſe Workeͤ were Wrought clene or fully purged by
penaũce ere he dyed. For yͭ ſoule in the fyre can fele no harm/lyke as
fyne gold can in yͭ fyre nothyng leſe of hys Weyght. But this ſoule yͭ
bryngeth Wyth hym ſuch frayle Workys eyther Wrought by thẽ ſelf
or inſertyd paduenture & myxyd a myddys of ſum good & vertuouſe
Work/as forͤ ẽſample ſum lak paduẽture ſuffrcãte attencyon & hede
taken by ſũ ſodayn Wauerynge of the mynde in tyme of prayoure/ or
ſome ſurrepcyõ & kreppyng in of vayne glory & lykyng of theyr owne
prayſe in theyr almes geuẽ or other good dede done/not forthe With re
ſyſted & caſte oute/but kepte and fedde vppon to longe/and yet ney-
ther ſo longe paraduenture nor ſo greate as ourr lorde Wyll for that
thought depryue hym the meryte and reWard of hys Work: lo in ſuch
caſys as the apoſtle ſayth the day of ourr lorde Whych ys to the hole
World the day of the generall iugement and to euery man particuler/
the day of hys owne iugement after hys dethe/ ſhall ſhew hys Work
What maner thynge yt ys: the fyre ſhall proue and declare. For here
in purgatory lyke as the fyre cã in the clene ſoWlys take none holde/
but they ſhalbe theryn Wythoute any maner payne or greyfe: ſo ſhall

yt in the ſoulys that are vnclenſyd and haue theyr wurkꝭ imperfyte vnclene and ſpottyd: haſtely catch/ holde and kepe them faſt & burne thē wyth inceſſaunt payn: tyll the fylthynes of theyre ſynne be clene purged & gone/ & ỳ ſhalbe in ſum ſoner in ſum later/ as theyr ſynnys or the ſpottꝭ remaynyng therof be more eaſy or more hard to get owt. And ỳ ys the thyng ỳ Poule ſygnyfyeth by ỳ wood/ haye/ & ſtraw of whych the tone ys a lyght flame ſone endede/ ỳ tother ſmowdreth mych lenger/ and the thyrd ys hoteſte and endureth lengeſt. But yet hath yt an ende/ and ſo ſhall haue at lenght all the paynys of theym ỳ ſhalbe purged here. But what ſo euer ſoule muſſhappe to dy in dedely ſynne and unpenytent: ſyth he ys therby fallen of for euer frome our ſauyour cryſte ỳ was hys fundacyō/ & hath byelded vp wrechednes vnder ỳ ſame gooſtely enemy the deuyll/ wherwyth he hath ſo thoroughly porſened hym ſelf/ that he can neuer be purged: the fyre ſhall therfore lye burnyng vppon hym for euer/ and his payne neuer leſſed/ nor hys fylthy ſpottys neuer the more myny ſhed.

¶ And for as mych as ye neuer can conceyue a very ryght imagynacyon of theſe thyngys whych ye neuer felte/ nor yt ys not poſſyble to fynde you eny example in the world very lyke vnto the paynys that ſely ſowlys fele when they be departed thense: We ſhall therfore put you in remembraunce of one kynde of payne/ whych though yt be nothynge lyke for the quantyte of the mater/ yet may yt ſomwhat be reſembled be reaſon of the faſſyon and maner. If there were enbarked many peple at onys to be by ſhyppe conuayed a long iourney by ſe of ſuch as neuer cam theron by fore/ and ſhuld happe all the way to haue the ſees ryſe hygh & ſore wrought/ and ſomtyme ſone vpp a ſtorme to lye long after walowryng at an anker: there ſhuld ye fynd dyuerſe faſſyons of folke. Some peraduenture (but of theym very fewe) ſo clene from all euyll humours and ſo well attempred of theym ſelfe/ that they ſhalbe all that long vyage by ſee as luſty and as iocunde as yf they were on lande. But farre the moſt parte ſhall ye ſe ſore ſyk/ & yet in many ſondry maner ſome more/ ſome leſſe/ ſome lenger tyme dyſeaſed/ and ſome mych ſoner amended. And dyuers that a whyle had went they ſhulde haue dyed for payne/ yet after one vomyte/ or twayne ſo clene rydde of theyre grefe/ that they neuer fele dyſpleaſure of yt after. And thys happeth after as the body ys more or leſſe dyſpoſed in yt ſelfe therto. But then ſhall ye ſomtyme ſe there ſome other whoſe body ys ſo incurably corrupted/ that they ſhall walter & tolter/ and wryng theyre handys/ and gnaſh the teeth/ and theyr eyen water/ theyr hed ake/ theyre body frete/ theyr ſtomake wamble/ and all theyre body ſhruer for payne/ and yet ſhall neuer vomete at all: or yf they vomyte/ yet ſhall they vomyte ſtyll and neuer fynde eaſe therof. Lo thus fareth yt as a ſmall thyng may be reſẽbled to a great

by the

by the soulys deceaced and departed the World: that such as be clene and vnspotted can in the fyre feele no dysease at all/ and on the tother syde such as come thense so dedely poysoned wyth synne/ that theyre spottys bene indelyble and theyre sylthynes vnpourgeable/ lye fretynge and frynge in the fyre for euer. And onely suche as neyther be fully clensed nor yet sore defyled but that the fyre may frete owt the spottys of theyre synne: of thys sorte onely be we ꝑ here lye in purgatory/ whych these crueli heretyques wolde make you byleue that we fele none harme at all: wherof the blessyd apostle as we haue shewed you wryteth vnto the Corynthyes the cõtrary.

¶ Now yf they wolde here you in hãde that bycause some doctours do cõster those wordys of thappostle in dyuerse other sensys/ as they do conster in dyuerse sensys allmost euery texte in scrypture/ sometyme after the letter/ somtyme morall and somtyme other wyse/ and all to the profyte & edyfyyng of the herers: yf these heretyques wold therfore pretend that saynt Poule in that place ment nothyng of purgatory/ but the fyre that shalbe sent byfore the dome/ or worldely tribulacyon/ or some suche other thynge: ye shall well vnderstand that though hys wordys may be verifyed and well and ꝑfytably applyed vnto suche thyngys also/ yet letteth that nothyng these wordys to be ꝑpely by saynt Poule spokẽ of purgatory/ no more thẽ yt letteth these wordꝭ to be properly spokẽ by cryste: Ego in flagella paratus sum: & many an other verse in ꝑ psalter also/ though ꝑ same wordys may be well applyed & verifyed of many an other mã offrynge hym selfe pacyently to the sufferaunce of vnuust punyshement. And therfore leste these heretyques shold wyth eny such inuencyons bygyle you & make you beleue/ ꝑ we for the furtheraũce of oure owne cause expoune ꝑ apostles wordꝭ wrõg & so make therm seme to say for our parte: ye shall vnderstande that those wordys haue bene expowned and vnderstanden of purgatory thre thowsande yere and more by ꝑ auncyent holy doctours of crystys churche as well grekys as latyns. And amõg other the great clerke Origene in mo placys of hys workys then one/ declareth playnely that the afore remembred wordꝭ of the apostle/ are spokẽ by ꝑ payne of purgatory. The holy cõfessour and great pyller of cristys churche saynt Austayne/ in dyuerse of hys godly and erudite bokys/ expowneth that place of saynt Poule to be clerely spoken of purgatory. And ouer thys the blessyd Pope saynt Gregory in the fourth boke of hys godly dialogys/ berith wytnesse that the apostle in the place aforesayd wrote those wordys of purgatory. So that ye may playnely perceyue that thys exposycyon ys neyther our deuyce no eny newe foundẽ fantesy/ but a very treuth well perceyued and wytnessed by great conyng men & holy blessyd saynt more then a thowsand yere a go.

¶Now yf these heretyques wyll be so madde to flyt in thys case from sayntt Poule/and say they be bounden to beleue nothynge but onely ꝑ gospell: let vs the yet see ferther whyther we may not playnly proue you purgatory by ꝑ very wordys of the gospell selfe. Doth not our blyssed sauioure hym selfe say that there ys a certayne synne whych a man may so commyt agaynst the holy goste/ꝑ yt shall neuer be remyttyd nor forgyuen neyther in thys worlde nor in the world to cum? Now as for to dyspute what maner synne that shuld be/both ꝑ matter were very hard/and also we shall here nothing nede to touche yt. But of one thing both ye & we may make vs very sure/that there ys nor cā be eny synne cōmytted in the world so sore/so greuouse/nor so abomynable/but that yf a man turne wyth goddys grace by cōtrycyon and heurnes of hart/wyth humble confessyon of mouth & good endeuour of penaūce and satysfaccyon in dede/agaynst hys thought word and dede by whych god was offended/he shall obtayn of godd goodnes remyssyon/forgyuenes/and pardon.

¶But yt may paraduenture so befall that by sum kinde of vnkyndnes vsyd toward god ertedyng to the blasphemy of his holy spiryte/the cōmytter of ꝑ synne may so farr offend/that he shall for hys desert & demerytt haue ꝑ grace of almyghty god so clerely wythdrawn from hym/that our lorde shall neuer offer hys grace after/nor neuer more call vppon hym. And then hys grace onys clerely wythdrawen from a man: he can neuer be able to repent and returne agayn to god. For grace ys ꝑ lyght wherwyth men se ꝑ way to walk out of synne: and grace ys the staf wythout help wherof no man is able to ryse out of synne: accordyng to the wordys of holy wrytt spoken to man in the parson of our lorde god: Ex te perditio tua/ex me saluatio tua: Thy perdycyon cūmeth of thy self/but thy saluacyon cumneth of me by ꝑ ayde and help of my grace. Which grace as we tell you beyng fro sum man vtterly wythdrawn for sum maner vnkynd behauour toward god and blasphemy agaynst the holy goste/that synne for lak of repentaunce whych can neuer cum where grace ys clene gone/shall neuer be forgeuen in thys world nor in ꝑ world to cū. And in such a maner kynde of vnkyndenes toward god and blasphemy toward the holy goste/fall also all such wretchys as haue ꝑ grace of god euer callyng & knokkyng vppon thē for repentaūce all the days of their lyfe: and yet all that not wythstandynge wyll not vse yt nor worke there wyth nor turne to god: but wylfyngly wyll dye desperate and impenytente wretchys.

¶Thys kynde of blasphemers of goddys goodnes & hys holy spyryte/haue in ꝑ myserable passyng of their synfull soule out of their sensuall bodys the grace of god so fully and so fynally wythdrawen from theym for euer: that they be thereby fyxed and confyrmed in an vnchaun-

vnchaungeable malyce/ whyche eternally dwellyng wyth theym/ is the very specyall cause of theyre euerlastynge turment. But in thys mater as we sayed we wade owte of our purpose/ sauynge that yt semed vs yet necessary/ syth our sauyour in the place that we speke of doth hym selfe shew that there ys a certayne synne so towchynge the holy gooste that it shall neuer by forgyuen neyther in thys world nor in the world to come: yt semed as we say some what necessary to saye sum what theryn/ leste sum that rede yt myght conceyue a wrong opynion and a false fere drawyng theym to warde dyspayre/ that yf they myshappenyd (whych our lorde forbede) to fall in to blasphemy agaynst the holy gooste/ they coud neuer after be forgeuen how sore so euer they repentyd/ or how hartely and how bysely so euer they shuld pray therfore. In whyche thynge syth we haue shewed you what we take for trouth: we shall leue that mater and shew you how those wordys of cryste proue you our pryncypall purpose/ that ys to say that there ys a purgatory. Now be yt we shall scanly nede to shew you that: for the very wordys be playn and euydent of them self. For when our lorde sayth that the blaphemy agaynste the holy goste shall not by forgeuen nether in thys world nor in the worlde to come/ he geueth vs clere knowlege that of other synnys sum shalbe forgeuen in thys world and sum in the world to come.

¶ Now at there in this world euery synne forgeuen in such as shall be saued sowles/ except such venyall synnys and such temporall payn as yet due to the dedely synnys/ yeft and remayn to be purged here in purgatory. For none other place ys there then thys in the worlde to cum after mannys lyfe/ in whych eyther synne or payne dew to eny synne shalbe remitted. For in to heuē shall neyther synne nor payn enter: and in hell shall neuer none be releasyd. And therefore when cryste by shewynge that sum kynde of synne shall not be remyttyd in the worlde to cum: doth geue men knowlege that on the tother syde sum synnys shall in the worlde to come be remytted and forgeuen. And then syth no man douteth but that neyther in hell shall eny synnys by forgeuen nor in heuen: very reson techyth that the place in whych some synnys shalbe forgeuen after thys lyfe/ can be none other but purgatory.

¶ There is as we suppose no cryste mā lyuyng/ but he will thynk that eny one place of holye scrypture ys ynoughe to the prose of eny trouthe. Now haue we prouyd you purgatory by the playne textis of mo places thā one two or thre. And yet shall we geue you a nother so playn as we suppose a so euydēt for the prose of purgatory/ as none heretyke shall fynde eny good coloure of escape. For oure sauyour cryste sayeth as yt ys rehersyd in the .xii. chappter of Mathew/ that men shall yelde a rekenyng of euery ydle word/ and that shalbe after

thys present lyfe. Then doteth euery man that by that reknyng ye vnderstanden a punyshement therfore: Why che shall not be in hell/ & mych lesse in heuen. And therfore can yt be no where elles but in purgatory.

¶ Lo thus may ye se purgatory clerely proued by the very scripture self/ by the boke of the kyng'/ by ꝑ pphete zachary/ by the holy boke of ꝑ Machabees/ by ꝑ word' of sayn't Jhān/ by thapostle sayn't Peter/ by the writyng of our sauyour cryst hym self: so ꝑ we not a lytell meruayle eyther of the ignoraunce or shamelesse boldnes of all suche as hauynge eny lernynge/ dare call theym selfe crysten men and yet deny purgatory. For yf they haue lernynge & perceyue not these clere & open text' / we meruayle of theyre ignoraunce. Wyth which whyle they ioyne a prowde pretence of lernynge/ they fall into the reproue ꝑ sayn't Poule spake of the parnym phylosophers: dicentes se esse sapientes/ stulti facti sunt: Whyle they called theym selfe wyse they proued starke folys. Now yf they perceyue well these textys of holy scrypture so playnely prouyng purgatory/ and yet them selfe stryke styff in the denyeng: We then meruayle mych more that they dare for shame call theym selfe crysten men/ and then deny the thynge whych the blessyd apostles of cryste/ ꝑ sacred maestye of our sauyour cryst hym selfe/ in the holy scrypture/ in hys holy gospellys/ so manefestely and so playnely affyrmeth.

¶ And yet many an other playne texte ys there in holy scrypture/ ꝑ as the olde holy doctours bere witnesse well proueth our purpose for purgatory/ whych we speke here nothyng of/ syth fewer textys the we haue all redy shewed you/ both myght and ought to suffyce you. For eny one playne texte of scrypture suffyseth for the prose of eny trouth/ excepte eny man be of the myndc/ that he wyll haue god tell hys tale twyse ere he byleue hym.

¶ Now yf these heretyques fall to theyr accustumed frowardnesse and as they be wont to do wyll rather deny that the swāne ys whyte and the crow blakke/ then agre that eny texte in holy scrypture hath eny other sense then theym selfe lyste to say/ and wyll in thys poynte for the meyntenaunce of theyre heresye set at nought sayn't Austayn/ sayn't Hyerome/ sayn't Ambrose/ sayn't Gregory/ sayn't Chrysostome/ sayn't Basyle/ sayn't Cypryane/ and fynally all the olde holy fathers and blessyd sayntys that eny thynge say agaynst theym: yet can they neyther deny that the catholyque churche of cryste hath all ways byleued purgatory/ condempnyng for heretyques all suche as wolde holde the contrary. Nor yf they graunt that: can they then by eny maner meane auoyde yt/ but that the thynge ys trew that all the churche so full and hole so lōge hath in suche wyse byleued/ all though there were not founden in all holy scrypture one texte ꝑ so playnely pued

yt:

yt: as they myght fynde many that semed to saye the contrary/ except they wyll not onely say that our blessyd lady lost her virgynite after the byrth of cryst/ but ouer ꝑ be dyuꝫ ferther to mynyshe the stregth and authoryte of the very gospell selfe: whych yf the church may erre in the tryght fayth/ had clerely lost hys credence.

¶ And therfore as we say/ where as we by playn scripture haue proued you purgatory: yet yf there were therin not one text ꝑ eny thyng semed to say for yt/ but dyuerse and many textys whyche as farre semed vnto the mysse vnderstanders to speke agaynste purgatory/ as many dyuerse textys of ꝑ gospell appered vnto the greate heretyque Elnudius to speke agaynst the perpetuall virgynyte of crystys blessyd mother: yet syth the catholyque churche of cryste hath all way so fermely byleued yt for a playne trowthe/ that they haue all way take the obstynate affermers of ꝑ contrary for playne erronouse heretyques/ yt ys a prose full and suffycyent for purgatory to eny man that wyll be taken for a member of crystys church/ and ys alone a thyng suffycyent in eny good crysten audyēce to stoppe the mowthys of all the prowde hygh harted malycyouse heretyk̄/ that eny thynge wold barke agaynst vs.

¶ But when they be so confuted and concluded/ that they haue nothyng to say: yet cā they not hold theyre peace/ but fall to blasphemy and aske why there cometh none of ys owte of purgatory and speke wyth theym. By whyche blasphemouse questyon they may as well deny hell and heuen to/ as they deny purgatory. For there cometh as many to them owt of purgatory/ as owt of ether of the other twayn. And surely yf there came one owte of eny of theym all thre/ vnto folke of suche incredulyte as those heretyque be: yet wolde they be neuer the better. For yf they byleue not now them whome they shuld byleue/ no more wold they byleue hym neyther that shold come owte of purgatory to tell yt them: as Abraam answered the ryche man that requyred the same in hell/ and as yt well appered also by the mysere aunte Jewys whych were so lyttell amended by the comynge agayn of lazare owte of lymbus patrum/ that leste other shold byleue hym they deuysed to destroye hym. And yet yf the thyng that they requyre wold contēt theym: yt hath not lakked. For there hath in euery cōtrey and in euery age apparycyons bene had and well knowen and testyfyed/ by whyche men haue had suffycyent reuelacyon and prose of purgatory/ excepte suche as lyste not to byleue theym: and they be such as wolde be neuer the better yf they sawe theym.

¶ For who so lysteth to beleue that all to gether ys lyes that he bereth so mych people speke of/ and seeth so many good men wryte of: for no cōtrey ys there in crystēdome in whych he shall not here credably reported of such apparycyōs dyuers tymys there sene/ and apperyng/

and

and in the bokis of many an holy sayntꝭ Wrytyng/ shall he fynde such apparycyons in such Wyse told and testyfyed/ as no good mā could in any Wyse mystrust them: and ouer thys When the apostles at Crystꝭ appertyng to the, ran the house/ toke hym at the furst for a spyrryte/ yt Well appertyth that apparycyons of spyrytꝭ Was no nEW thyng amōg ꝑ Jewys: Which ye may Well parceyue also by ꝑ ꝑ better sorte of thē sayd in excusyng of sayn Poule/ What yf some angell or some spyrryt haue spokē to hym as ys mencyoned in the apostles actys: so that as We say Who so lyst to take all thys for lyes/ a ye so farthlesse and so proudly curyouse that he loketh ere he beleue them to haue such appa rycyons specyally sheWed vnto hym self a myracles Wrought in hys presens: Wold War ꝑ Wurse and he saW theym/ and Wold ascrybe yt ertherr to some fantasy or to the bruels Workis/ as dyd those Jewes that ascrybyd Crystys myracles to Belzabub.

¶ For surely yf suche people Were in the case of sayntꝭ Thomas of Jnde/ that they Were other Wyse very vertuouse and good/ haurnge in that onely point some hardnes of belefe as he had in Cristꝭ resur rectyō: our lord We dout not Wold of hys specyall goodnes prouyde sum specyell Way for theyr satysfaccyon to recouer them Wyth. But noW syth they be playn carnall hygh harted and malycyouse/ lōgyng for myracles as dyd these croked harted Jewes/ Which sayde vnto Cryste ꝑ they longed to se hym sheW sum myracle. he dothe therfore Wyth these folk as Crystꝭ dyd With them. For as he answerd them by the sample of Jonas the ꝓphete/ that he Wolde none sheW byfore ꝑ puerse a farthlesse peple tyll he Were dede: so answereth he these p= uerts a croked malycyous peple/ ꝑ he Wyll sheW thē no suche appary cions tyll they be dede. And then shall he send them Where they shall sent so surely/ a to theyr parne se such a gryssly syght as shall so greue theyr hartys to loke therō/ that they shall say as Cristꝭ sayd to sayntꝭ Thomas of Jnde: Beati qui nō viderunt et crediderunt: Blessyd a happy be they that belcuyd thys gere and neuer saW yt. For surely in thys World ꝑ goodnes of god so ꝛepertyth such apparycyōs/ as hys hygh Wysedome seeth yt most pfytable for help a relefe of the dede and instruccyon and amendement of the quyk: kepynge suche appa= rycyōs of hys great marcy most comenly frō ꝑ syght of such as Wold turne hys godnes in to theyre aWne harme. And surely of hys tender fauoure toWard you/ doth hys great goodnes prouyde: that such ap= parycyons/ reuelacyons/ and myracles/ shold not be to copyouse and commune: Wherby good men seyng the thynge at eye/ shold lese the great parte of that they noW merryte by fayth: and euyll folke When they Were onys famelyer Wyth yt/ Wolde then as lytle regarde yt as they noW lytle beleue yt.

¶ Now it is a World to see Wyth What folye they fortefy theyr falsse

belefe

belyefe/and in to what fonde fantesyes they fall/ whyle they declyne from the trouth. For whyle they deny purgatory/they now̄ affirm (& specyally Luther hym self) that soules vnto doomys day do nothyng elis but slepe. Wo wold they be yf they fell in such a slepe as many a soule sleepeth here/& as Judas hath all redy slept. xv. C. yere in hell.

¶ Then say they that yf there were eny purgatory/ oute of whych the pope myght delyuer eny soule by his pardō: thē were he very cruell in that he delyuereth theym not wythout mony: & also that he rydyth them not hense all to gether at onys. The furst ys a great foly that syth our lord̄ sendyth them thyder for satysfaccyon to be made in sum maner for theyr synne: the pope shuld̄ rather agaynst goddys purpose delyuer them fre/then chaunge the maner of theyr satysfaccyon from payne into prayour/almes dede/ or other good workys to be done by theyr freud̄ for them in some poynt pfytable & necessary for the hole corps of crystendome or some good member of the same.

¶ Now ys there in the seconde not onely mych more foly/but yt importeth also playn and opē blasphemy. For presupposed that the pope may delyuer all soulys out of purgatory: yet yf he were therfore cruell as oft as he leueth any there/thys vnresonable reason layeth cruelte to ꝑ blame of god̄/which may vndoutedly delyuer all soulys thēs and yet he leueth thē there. Thys blasphemy shuld̄ also touch hys hygh maieste for kepyng any soule in hell/frō whens no mā douteth but that he myght yf he lyst delyuer them all for euer. But as he wyll not delyuer eny thens: so wyll he not wythout good order delyuer eny soule hēce. For as of hys iustice they be worthy to ly there for euer: so be we worthy to lye here for the whyle/and in god̄ no cruelte though he suffer hys mercy to be cōmunely suspendyd and temperyd wyth the balaunce of hys iustyce. And though he take vs not hēce all at onys orderlesse & at aduenture: hys hygh wysdome ys prayse worthy & not worthy blame. Our lord forbede ꝑ euer we so shuld̄ (& such ys hys grace ꝑ we neuer shall for eny payne possible ꝑ we can suffer here) hold our self cōtēt to here such folysh wordes as ēply so playn blasphemy agaynst goddys hygh marcyfull maieste. For surely these folk in puttyng forth of thys theyr vnwyse argument/make a coūtenaunce to throw yt agaynst the pope/ but in very dede they caste yt at goddys hed.

¶ For as for the pope who so consyder yt well/ goeth farther from the sample of god that ys set for crystes vycar in hys church by geuyng ouer lyberall pardon: thā by beyng theryn to scarce & straynght. For god temptyth not here at aduenture though he may do hys pleasure/but obseruyth ryght good and great respecte/as the prayours & intercessyons made for vs or other satysfaccyon done for vs by some other men. And thys order vseth and of reason ought to vse hys vy-

car also in the dyspensynge toward oure relyefe/ the precyouse treasure of our comforte that cryste hath put in his keppynge. For ellys yf other the pope or god shold alway forthwith delyuer euery mā here/ or rather kepe euery man hense as these heretyques wold make men byleue that god doth in dede/ and wolde that the worlde shoulde so take yt: thē shold god or the pope as we some what haue sayd byfore/ gyue a greate occasyon to men boldely to fall in synne/ and lytell to care or force how slowly they ryse agayne. Whych thyng neyther were mete for the popys offyce/ nor agreable to the great wysedome of god/ and myche lesse mete for hys mercy. For by that meane shuld he gyue innumerable folke greate occasyon of damnacyon/ whyche presumyng vppon suche easy shorte remyssyon/ wolde lustely draw to lewdenes with lytell care of amendement.

¶ And so appeareth yt that the thynge whyche these wyse men wolde haue ye take for cruell/ ys of treuth moste mercyfull: and the thynge whych they wold haue to seme very benygne and pytyouse ys in very dede moste rygorouse and most cruell: lyke vnto as a sharpe mayster that chastyseth hys seruaunt/ is in that poynt more fauorable thā ys an easy one that for fauore of punyshement letteth them runne on the bridle and gyueth them occasyon of hangynge/ Whyche thynge hath place also bytwene the father and the child. And therfore in holy scrypture that father is not accompted for vnlouyng and cruell/ that beteth hys chyld/ but rather he that leueth yt vndone. For he that sparyth the rodde sayth holy wrytt hateth the chyld. And god therfore that ys of all fathers the most tender/ louyng/ and most benygne and mercyfull/ leueth no chyld of his vncorrected: but scourgeth euery chyld that he taketh to hym. And therfore neyther god tempteth at aduenture the paynys of purgatory: nor no more must the pope nether/ but yf that he wyll whyle he laboureth to do good and be pytuouse to them that are dede/ be cruell/ & do mych more harme to theym that be quyck: and whyle he wyll draw vs owte of purgatory/ dryue many of them in to hell. From desyre of which kynd of helpe/ we so farre abhorre/ that we wold all rather chose to dwell here long in most bytter payn/ than by such way to gete hense as myght gyue occasyon of eny mānes damnacyon.

¶ Now where they lyke wyse obiecte in countenaunce agaynste the clergy/ but yet in very dede they stryke the stroke at vs whome they wolde byreue the suffragys of good people/ obiectynge that no man may satysfye for a nother/ nor that the prayour nor almoyse nor other good dede done by one man may stande a nother in stede/ but ỳ euery man must nedys all thynge ỳ he wyll haue helpe of/ do it euery whyt hym selfe/ and so that no mānys good dede done amonge you for vs in relyefe of our payn could in eny maner serue vs: this oppinyon as

yt ys

yt ys toward ye very pestylent and pernycyouse/so ys yt of yt ſ lfe very false and folysshe. For fyrste yf all that euer muste auayle eny man/muste nedys be done by hym selfe/and no mannys merytys may be applyed to the helpe of a nother/then were wyped a way from all men all the merytys of crystys bytter passyon/in whych though yt be trew that god dyed on the crosse bycause of the vnite of god and man in person/yet had hys tender manhed all the payne for vs/and hys unpassyble godhed felte no payne at all/Wherof seruyth also ỳ prayours that euery man prayeth for other. Wherfore dyd saynt Powle pray for all other cristē men/and desyre them all to pray for hym also and eche of them for other/that they myght be saued.

¶ And why ys there so specyall a mencyon made in the actys of the apostles/that at the deliuery of saynt Peter owt of pryson/ỳ church made contynuall prayour and intercessyon for hym: but for to shewe that god the rather delyuered hym for other mēnys prayours. And thynke ye that yf god haue pyte vppon one man for an otherꝭ sake/ỳ delyuereth hym at a nother mannys petycyon from a lyttell payne or prysonement in the worlde there vppon erth: he hath not at other mēnys humble and harty prayour myche more pyte vppō suche as lye in myche more heuy payne and turment here in the hote fyre of purga.ory.

¶ Then fynd these folke a nother knotte hard as they thynke to vndo. For they say ỳ yf a nother mānys merytys may serue me/wherto shuld I nede to do eny good my selfe. This obiecyon ys myche lyke as yf they wold say yf other men may take me owt of ỳ fyre: wherto shulde I labour to ryse my selfe. Very trewth yt ys that sometyme the good wurke of one man wrought wyth good affeccyon/may purchase an other man grace for to mende and wurke for hym self. But surely of comē course he that wyll not hym selfe wurk wyth theym/geteth lyttell good of other mennys good dedys. For yf thy selfe do styll drawe bakward whyle other good men wyth theyre prayour laboure to pull the forward: yt wyll be longe ere thou make eny good days iourney. And therfore ỳ holy doctour saynt Austayne/in ỳ blessyd boke that he made of the cure and care that men shuld haue of ꝑsons dyed soulys: towcheth quyckly the very poynte that there can none take profyte of other mennys good dedys/but onely such as haue deserued by some good thynge in theyre awne dedys/that other mennys dedys shuld helpe them: and that hath euery men done at the leste wyse by hys fynall repentaunce and purpose of amendement/that departeth the world in the state of grace.

¶ For he that ys owte of that state/can not take the profyte of other mennys merytys done for hym. And therfore damned soulys can not by other mennys merytys be delyuered of damnacyon: nor in lyke-

Wyse he that entendeth to persteuer in synne and do no good for hym
selfe. But syth that we be not in ỳ case/ but haue with helpe of godds
grace deserued to be parteners of such good dedys as ye that are our
frēdes Will of your goodnes do for vs/ ye may by your merytes hygh
ly releue vs here and helpe to gete vs hense. And surely great Won-
der were it yf we shulde not be able to take ꝑte of your prayours.
For there Will no Wyse man doute but that the prayour of eny mem
ber of cristendom/ may profyte eny other that yt ys made for/ Whych
hath nede and ys a mēber of the same. But none ys there yet lyuyng
that ys more very mēber of crystys mystycall body ỳ ys hys church
then we be/ nor no man lyuyng that hath more nede of helpe thē we.
For in surety of saluacyon we be felowes with angelys: in nede of
releefe we be yet felowes with you. And therfore beyng so sure mē
bers of one body with angelis/ holy sayntys/ and you: and hauyng
necessyte both of theyr helpe and yours: there ys no doute but syth
euery mēber that nede hath may take good by other/ we stande in
the case that both aungelis and sayntys intercessyons and your good
prayours & almorse dede done for vs What so euer these heretyques
bable/ may do vs meruaylouse myche good.

¶ How many haue by godds moste gracyouse fauour appered vn-
to theyr frendys after the deth and shewed theym selfe holpen and
delyuered hense by pylgrymage/ almorse dede/ and prayour/ and spe
cyall by the sacred obiacyon of that holy sacrament offred for theym
in the masse. If these heretyques say that all suche thyngys be lyes:
then be they myche Worse yet then theyre mayster Was Luther hym
selfe/ as longe as eny sparke of shame Was in hym. For he confesseth
in hys sermons that many suche appartycyons be trew: and hys hart
could not nor for very shame serue hym/ that so many so often told in
so many places/ so farthfully reported by so many honeste folke/ and
so substancyally Wrytten by so many blessyd sayntys: shulde be all
false. Wherfyn yf these men lyste lyke lusty scholers to passe and ouer
go theyre madde mayster in thys poynt/ & deny these thyngs all to ge
ther: yet shall there stykke in theyr teeth/ ỳ scrypture of ỳ Machabees
Wherof we told you that Judas Machabeus gatheryd & sent a great
offryng to Hyerusalem/ for to hye sacrifyce to be offred for theym ỳ
he found slayne in the felde/ and certeyne thyngys about them taken
of the Idolys forbeden them by the law/ Whych caused hym to fere
leste they were for theyr synne fallen after theyr deth in to payne/ and
therfore made that gatheryng/ ỳ almes & offryng as hym selfe sayth/
that they myghte therby be losyd and delyuerid of theyr synnys. So
that there appereth playnly by scrypture/ that such suffragys stande
vs sely soulys in stede. Agaynste Whych authorite yf they Will Wyth
theyr mayster labour to breke out & denye that boke for holy scripture/

We haue

We haue stopped them that gap all redy with such a bush of thornys/ as will pryk theyr hãdys thorow a payre of hedgyng glouys ere they pull yt out.

¶ And fynally for thys poynt that the suffragys of the church and ỹ prayours of good crysten people/ stand vs here in relyef and cõfort/ there nedeth in thys world (as sayntAustayn sayth a saynte Damascene) none other maner profe then that all cristendome hath euer vsed to do so/ a haue thought them self alway so bounden to do/ dampnynge alway for heretykys all them that wold afferme the contrary.

¶ And in thys poynt may they haue a maruelose gret thyng agaynst them in the iugement of euery good man the gret antiquyte of the seruyse of Crystys church/ by whych the church hath so long ago customably recommendyd in theyr prayours all crysten soulys to god. For we trust that though these heretykys fynde many men bothe glad to here and lyght to beleue euery lewd tale that cã be surmysed agaynst the church that now is: yet trust we that they shall fynde few or none so farre out of all frame/ but that they wyll at the iest beleue ỹ there hath bene sum good and godly men wyse and well lerned too among the clergy in days passed one tyme or other. Go then to the old tyme and to the good men that then were/ a here what they sayd/ a se what they dyd/ and beleue a folow them. There remayneth yet and bokys now therof/ the very masse in the very forme and fassyon/ as sayntBasyle/ a sayntChrysostheme/ and other holy fathers in that vertuouse tyme sayed yt: in whych ye shall fynd that in theyr dayly masses they prayd euer for all crysten soules.

¶ Ye shall also parceyue clerely by sayntChrisostheme in a sermon of hys/ that in his tyme there were in the funerall seruyce at the beryeng of the corps/ the self same psalmes songen that ye syng now at ỹ dirige. Whereby yt well appareth that yt is no new fond thyng: for his tyme was farr aboue a.CC. yere ago: and yet was ỹ thyng long vsed afore hys dayes. And because ye shall know that the more surely: he sayth ỹ the gyse a custume to pray for soulys/ was instytute and bygone in the church by the blessyd apostles theym selfe. And so whyle so good men so long a go bygan yt/ and good folke hath euer synnys contynued yt/ ye may sone gesse whyther they be good men or no that now prouoke you to breke yt.

¶ Now where they say that yf the masse could do vs eny good/ that then the prestys be very cruell that wyll say none for vs but they be waged: thys word ys as trew as theyre entent ys fraudulẽt a false. For theyre purpose ys in those wordys to make the world wene/ that the clergy were so courtouse and cruell therwyth/ that there wyll no preste pray for vs pore soulys here/ without he be hyred therto: wher of our lorde be thanked we fynde full well the contrary. For albe yt

that of Luthers preste We can haue none helpe/ syth theyr masses offer not vp the sacrament to god neyther for quyk nor dede/ nor make no very preste among theym syth they take prestehed for no sacrament: yet of good cristen prestys we fynde greate relyefe as well in theyr dyryges and myrth other suffragys by olde instytucyon of the churche specially sayed for vs/ though no man geue them one peny therow the yere. And so may all the worlde wyt that thys word of these heretyques hath myche malyce and lyttell effecte therin.

¶ But now the whe the prestys prayr for vs of theyr awne chertie: yet when good people desyre therm thereto and gyue therm theyr almorse therefore: then are they double bounden/ and then syeth there myche more good and profyt vppon all sydys. For the take we frute both of the prayour of ỹ tone and the almorse of the tother. And the taketh the preste benyfyte of hys awne prayour made both for the geuer and for vs. The geuer also getteth frute both of hys awne merefull almorse/ and of double prayour also/ that ys to wyt both the prayour of the preste that prayeth for vs/ whyche comenly prayeth for hym to/ and also the prayour of vs/ whyche with greate fervour of hart pray for our benefactours incessantly/ and are so set forth in goddys vndeserued favour/ that very few me lyuyng vppon erth are so well herd as we: by sydys that of all kynd of almorse that eny man can geue/ the moste merytorouse ys ỹ whych ys bestowed vppon vs/ as well for that yt ys vnto the moste nedy and also to the thet are absent/ and fynally for that of all maner almorse yt is moste grounded vppon the foundacyon of all cristen vertuose fayth. For as for to pore folke/ a naturall man wyll gyue almorse eyther for pytye of some prtuose syght/ or for wearynesse of theyr importune crienge. But as for vs pore soulys passed the worlde/ whome he that gyueth almorse neyther seeth nor hereth: wolde neuer bestowe one peny vppon vs but yf he had a fayth that we lyue styll/ and that he fered that we lye in payne/ and hoped of hys reward in heuen. Whych kynde of fayth and good hope ioyned with hie gyfte and good warch/ must nedys make it one of the best kynd of almorse dede that eny man can do in the worlde.

¶ And syth that yt so ys as in dede yt ys: what vncharytable/ what vnfaythfull folke are these/ that for hatred whych they owe to prestes/ wolde make you beleue that there were no purgatory/ & wold rather wysh by theyr wyllys that theyr owne fathers shuld lye here in fyre tyll the day of doome/ then eny man shulde geue a preste one peny to pray for them?

¶ And yet ys there here one thyng well to be cõsyderyd/ that they rather hate prestys for hatred of Cristis fayth/ then speke agaynst purgatory for hatred of prestys. Whych thyng though yt seme vnderke

at the

at the furst herynge: ye shall yet yf ye loke well/very well parceyue. For yf it so were that thys kynde of people dyd speke agaynst purgatory onely for ꝑ hatred of the pope & ꝑ clergy/then wold they graunte that saued soules at yet purged in the fyre here for theyr synnes vnsatysfyed in the worlde: and yt shulde then suffyce thē to say for theyre purpose/that neyther preest nor pope nor eny man els nor eny mānys almes or prayour/can in thys place of ponyshmēt eny thynge releue vs. For thys were ynough ye se well to satue theyr purpose agaynst ꝑ clergy. But yet because they haue a farre farther purpose agaynst all good cristē fayth: they be not cōtent therfore to leue at hys poynt but steppe them forthe farther and deny purgatory vtterly/to thēde that men shuld take boldnes to care the lesse for theyre synne. And yf they myght onys be beleuyd therin: thē wold they stey yet farther & denye hell and all/and after that heuen to. But as for heuen albeyt ꝑ as yet they denye yt not: yet pull they many a symple soule thence/ which were yt not for theyr myschieuous doctrine were els well lykly to be there a full bright and gloryouse saynt.

¶ And surely the more that wyse men aduyse them selfe vppon this mater: the more shall they meruayle of the mad mynd of theym that deny purgatory/or say ꝑ the prayours or good workys of mē lyuyng in the world cā do vs here no good. For euery mā that eny wyt hath: wotteth well that the surest way were in euery dowt best to be taken Now suppose then that purgatory could in no wyse be prouyd/and ꝑ some wold yet say playnly ꝑ there were one/& some wold say playnly nay: let vs now see whether sorte of these twayne might take most harm/if theyr part were the wrong. Furst he that beleued there were purgatory/& that hys prayour and good warke wrought for hys frēdys soule myght relyeue thē therin/and because therof vsed myche prayour and almoyse for theym: he could not lese the rewarde of hys good wyll/all though hys opynyon were vntrew/ & that there were no purgatory at all/no more then he leseth hys labour now ꝑ prayeth for one whō he fereth to ly in purgatory where he ys all redy in heuē. But on the tother syde/he that beleueth there ys none/ and therfore prayeth for none: yf hys opynyō be false/and that there be purgatory in dede as in dede there ys/he leseth myche good and getteth hym also myche harme/for hy both fereth myche ꝑ lesse to synne and to ly long in purgatory/sauyng that hys herefye shall saue hym thense and send hym downe depe in to hell.

¶ And yt fareth bytwene these two kynd of folk as yt fared bytwene a lewde galād & a pore frere. Whom when the galand sawe goynge barefote in a great froste and snowe/ he asked hym why he dyd take suche payne. And he answered ꝑ yt was very lytell payne yf a man wold remēber hell. ye frere quoth ꝑ galant but what & there be none

hell/

hell thā arte thou a greet fole. ye mayster quoth the frere but what ꝛ there be hell than ys your mayster shrppe a mych more fole.

¶ More ouer there was neuer yet eny of that sorte / that coulde for shame saye that eny man ys in parell for byleuynge that there ys purgatory. But they saye onely that there ys none in dede / and that they may wythout eny synne affirme theyre opynyō for trouth. But now vpon the tother syde many an hundred thowsand / that ys to wyt all the hole churche of cryste that ys or euer hath bene / affirme that the affirmyng of theyre opynyon agaynst purgatory / ys a playne dampnable heresy. Wherfore it well and playnly appereth and euery wyse mā well seeth / that yt ys the farre surer way to beleue in such wyse as both the partys agree to be owt of all parell / thē that way whych so farre the greter parte and myche farther the better parte affirme to be vndowted dedely synne. And now where as euery fole maye se that eny wyse man wyll take the sureste way / which ys as ye se dowble proued to beleue that there ys purgatory: yet sayd the wyse proctour of beggars ꝑ wyse men wyll saye there ys none. For he sayth ꝑ many greate letterd men and ryght connynge men / wyll not let to put thē self in ieoperdye of shame ꝛ of deth also / to shewe theyre mynde that there ys no purgatory. Of ys loth to say ꝑ these be heretyques but he sayeth these be they that men call heretyques. Wherin he speketh myche lyke as yf he wold poynt wyth hys fynger to a flokke of fat wethers / and say these be suche bestys as men call shepe.

¶ But now wolde we fayne se whyche be these wyse men and well lettred / whych shall not fayle vppon theyre awne confession to agree that theyre aduersaryes take the sure way and forthese owte of parell / and theym selfe the moste daungerouse and forthest from all surety. But yet wolde we for ꝑ whyle fayn here who they be. Surely none other but Luther and Tyndale / and thys beggars proctoure / ꝛ a few such of that sect / mē of such vertew / wysdome and lernyng / as theyre lewd wrytynge and mych more theyre lewd lyuyng sheweth.

¶ But now ar they farre an other maner sorte both in nomber / wysdome / lernyng / trewth and good lyuyng / whych affyrme and say the contrary. And surely yf .iii. or .iiii. ¶. good and honest men wold fayth fully cum forth ꝛ tell one ꝑ sum of hys frendꝭ were in a farre cūtrey for det kept in prison / ꝛ that hys charyte myght relyeue them thence: yf then .ii. or .iii. fond felows wold cum and say the contrary / and tell hym playn there ys no such prison at all as he ys borne in hād that hys frēdys ar pysoned in: yf he wold now be so lyght to beleue those .iii. or .iiii. nought ꝑsons / agaynst those .iii. or .iiii. ¶. good and honest mē: he thē shuld well decypher hym self / and well declare therby that he wold gladly catch hold of sum small handell to kepe hys money fast / rather then help hys frendys in theyre necessyte.

¶ Now

¶ Now yf ye cõsider how late thys lewd sect began/ which among crystẽ men barketh agaynst purgatory/ and how fewe alway for very shame of theyr foly hath hetherto fallen in to them: and then yf ye cõsyder on the tother syde how full and hole the gret corps of all crystẽ cuntreys so many hundred yeres/ haue euer told you the contrary: ye shall we be very sure for euery person spekyng agaynste purgatory/ fynde for the tother parte mo than many an hundred.

¶ Now yf these men wyll paduenture say that they care no for such cõpanyson/ neyther of tyme with tyme/ nõber with nõber/ nor cũpany with cũpany/ but sith sum one man ys in credẽce worth sum. viii. score: yf they wyll therfore call vs to sum other rekening & wyll that we compare of the best chopse on both sydes a certayn/ & match them man for man: then haue we (yf we myght for shame matche such blyssed saynt̃ with a sorte so farre vnlyke) saynt Austayn agaynst frere Luther/ saynt Hyerom agaynst frere Lambert/ saynt Ambrose agaynst frere Husshen/ saynt Gregory agaynst preeste Pomeran/ saynt Chrisostome agaynst Tindale/ saynt Basyle agaynst ỹ beggars proctour.

¶ Now yf our enmyes wyll for lak of other chopse/ help forth theyr owne pte with theyre wyues: thẽ haue they some aduãtage in dede/ for ỹ tother holy saynt̃ had none. But yet shall we not lak blessyd holy women agaynst these freres wyues. For we shall haue saynt Anastace agaynst frere Luthers wyfe/ saynt Hildegard̃ agaynst frere Husshens wyfe/ saynt Brygyte agaynst frere Lãbert̃ wyfe and saynt Katheryn of senys agaynst preest Pomeranys wyfe. Now yf they wyll haue in these matches ỹ qualytes of ether syde cõsydered: thẽ haue we wysdõ agaynst foly/ cũnyng agaynst ignoraũce/ charyte agaynst malyce/ trew fayth agaynst hereses/ humilite agaynst arrogaũce/ reuelacyõs agaynst illusyõs/ inspyracyõ of god agaynst inuẽcyons of ỹ deuyll/ cõstaunce agaynst wauerynge/ abstynence agaynst glotony/ cõtynẽce agaynst lechery/ & fynally euery kynde of vertue agaynst euery kynde of vyce. And ouer thys where as we be not yet very sure whyther ỹ all these nawghty psons whome we haue reherssed̃ you of ỹ worse syde/ be fully fall so madde as vterly to deny purgatory/ sauynge in ỹ we se theym in many thyng̃ all of one secte: yet yf there were of theym farre many such mo/ they shall not yet fynd of ỹ symple sute half so many/ as for our pte remayneth holy blessyd saynt̃ to matche theym. For lyke wyse as many theyre holy workys eruditely wrytẽ & by the helpe of ỹ holy goost endyghted: euydentely declare ỹ not onely saynt Austayne/ saynt Hierome/ saynt Ambrose & ỹ holy pope saynt Gregory/ with saynt Chrisostẽ/ & saynt Basyle afore remẽbred/ & those holy womẽ also ỹ we haue spokẽ of/ but ouer ỹ the great solẽpne doctour Origene/ all ỹ thre great doctours & holy

ſayntys of one name in greece/ Gregorius Naſianzenus/ Gregorius
Niſſenus/ Gregorius Emiſſenus/ ſaynt Cyrillus/ ſaynt Damaſce
ne/ ꝑ famouſe doctour & holy martyr ſaynt Cipryane/ ſaynt Dyonyſy/
ſaynt Bede/ & ſaynt Thomas/ & fynally all ſuche as are of ꝑ ſuyte &
ſorte eyther greke or latyne/ haue euer taught & teſtyfyed and exhor-
ted ꝑ peple to pray for all cryſtyn ſoulys & preched for purgatory: ſo
doth there no man dowte but ꝑ all good & deuowte cryſtē peple from
cryſtys dayes hytherto/ hath ferme & faſte bene of ꝑ ſame bylyefe/ &
wyth theyr daily prayours and almoyſe dede done for ꝑs haue done
ꝑs great relyefe. Do that as we ſayed both for nōber of many folke
and goodnes of choſen folke: our enemyes are farre vnder ꝑs. And
yet haue we for the vauntage as we haue byfore declared vnto ꝑ fere
of Ezechias/ the boke of the kyngys/ the wordꝭ of the prophete za-
chary/ the fayth of Machabeus/ ꝑ authoryte of ſaynt Jhān/ the wor-
dys of ſaynt Peter/ the ſentēce of ſaynt Poule/ ꝑ teſtimony of ſaynt
Mathew/ and the playne ſentence of our ſauyour cryſte.

¶ Now yf theſe heretyques be ſo ſtyffe & ſtoborne/ that rather then
they wyll confeſſe therm ſelfe concluded/ they wyll holde on theyr
olde wayes and fall fromē wurſe to wurſe/ and lyke as they haue alr
redy agaynſt theyre formar promyſe fryſt reiectēd reaſon and after
lawe/ & then all ꝑ doctours and olde holy fathers of cryſtys churche/
and fynally the hole churche yt ſelfe: ſo yf they wyll at length as we
greatly fere they wyll/ reiect all ſcrypture & caſt of Criſte & all: now
as we ſay yf they ſo do/ yet haue we left at the wurſt way Luther a-
gaynſt Luther/ Huſſyn agaynſt Huſſyn/ Tyndall agaynſt Tyn
dall/ & fynally euery heretyke agaynſt hym ſelf. And thē when theſe
folk ſyt in Almayn vpon theyr here bench in iugement on ꝑs & our
maters: we may as the knyght of kyng Alexander appelyd frō Ale-
xander to Alexāder/ frō Alexander the dronk to Alexāder the ſober:
ſo ſhall we appele from Luther to Luther/ frō Luther the dronken to
Luther the ſober/ from Luther the heretyke to Luther the catholyke/
& lyke wyſe in all the remenaunt. For thys dothe no man dout but that
euery one of thē all/ before they fell dronk of the dreggys of olde poy
ſonyd hereſyes/ in whych they ſeke a quaftyng wyth the druell: they
dyd full ſadly & ſoberly pray for all cryſten ſoulys. But ſynnys that
they be fallen dronken in wrechyd & ſynfull hereſyes: they neyther
care for other mennys ſoulys nor for theyr owne neyther. And on the
tother ſyde yf euer they wurk wyth grace to purge them ſelf of thoſe
poyſoned hereſyes/ wher wyth they be now ſo dronk/ they wyll than
geue ſentēce on our ſyde as they dyd before. It were not yuell ꝑ we
ſhewed you ſūwhat for exſample wherby ye may ſe what ſobernes
they were in before/ & in what dronkennes the druels draughte hath
brought them. And in whom ſhuld we ſhew yt better than in Luther

hym

hym self archeheretyke and father abbot of all that dronke felishype. Furst thys man was so fast of our syde Whyle he was well & sober/ that yet when he began to be well washed/ he coulde not fynde in his hart vtterly to fall from vs. But when his hed furste began to base of that cursed drynke: he wrote that purgatory coud not be prouyd by scrypture. And yet that not withstandyng he wrote in this wyse therwith. I am very sure that there ys purgatory/ & yt lytle moueth me what heretykes bable. Shuld I beleue an heretyke borne of late scāt fyfty yeres ago/ and say the fayth were false that hathe bene holden so many hūdred yere? Lo here thys man spake well vppon our syde. But yet sayed he therwith one thyng or twayne/ that coud not stande therwyth: and therby may ye se that he began to reele. For he both affyrmyd that purgatory coud not be pruyd by scripture/ and affyrmyd ferther that nothyng coud be take for a sure & certayn treuth/ but yf yt apperred by clere and euydent scrypture. Whych two thyngys presuppoſed: how coud eny man be sure of purgatory? But the help ys that both those pornt̄ be false. For both ys purgatory pruyd by scrypture/ and the chatholyke fayth of Cristys church were suffycyent to make men sure therof/ albe yt there were not in all scrypture one text for yt/ and dyuers ỳ semyd agaynst it as we haue shewed you before.

¶ But here as we say ye se how shamfully he staggared & began to reele: how we be it sone after beyng so dowsy dronk ỳ he coulde neyther stand nor reele but fell downe sow dronk in the myre: then lyke one ỳ nothyng remembred what he had sayd/ nor herd not hys awn voyce/ he begā to be hym self ỳ babelynge heretike agaynst whō he had wryte before: & beyng not fully fyfty yere old/ began to gaynsay ỳ fayth of almost. xv. hūdred yere afore his dayes in the churche of Cryste/ be sydys. xv. C. yere thre tymys told amōg other faythfull folk before. For now in hys dronken sermon that he wrote vppon the gospell of ỳ ryche man & Lazare/ where as he had in hys other bokys before framyd of hys owne fantasy/ new fond fassyons of purgatory/ and told them forth for as playn matters as though he had bene here and sene them: now in thys mad sermon of hys he sayth playnly that there ys none at all/ but that all soulys ly still and slepe/ and so slepe shall/ vntyll the day of dome. O sow dronken soule drowned in such an insensyble slepe that he lyeth and rowghteth/ whyle the apostles/ the euangelystys/ all the doctours of Cryst̄ church/ all the hole cryſten people/ and among them cryste hym selfe/ stande and cry at hys eare/ that we selfe cryſten sowlys lye and burne in purgatory/ & he can not here but lyeth styll in the myre and snouteth and there dremeth that we lye styll and slepe as he doth.

¶ And thus where the beggars proctour wryteth that wyse men say there ys no purgatory: ye se now your selfe how wyse ys he whome

they take for the wyseste of all that sort/as hym that ys now ꝑ very well spryng & archehertyque of all theyre secte. Of all which wyse men we leue yt to youre wysedome to cõsyder: whyther ye fynde eny whom your wysedomes wold in wysedom cõpare wyth eny of those old holy doctours and sayntys whom we haue rehersed you byfore. But thys man we wote well for a nother of these wyse mẽ meaneth Wyllyam Tyndall. Whose wysedom well appereth in ꝑ mater by ꝑ he sayeth agaynst yt nothyng but stoffynge: wheryn he sayth that ꝑ pope may be bold in purgatory/bycause yt ys he sayth a thyng of hys a wne makyng: where as we haue proued you by scrypture that purgatory was perceyued and taught and dede mennys soulys prayed for/so longe ere euer eny pope bygan.

¶ But for as myche as he sayth that wyse men wyll say there ys no purgatory/among whych wyse men we do wte not but the wyse man accompteth hym selfe (for he sayeth for that parte as hym selfe weneth very wise & weyghty resons/ꝑ wysdõ wherof we haue all redy ꝑued you very playne frantyke foly) we wyll now fynysshe the dysputacyon of all thys debate and questyon/wyth ꝑ declaracyon of one or two poyntys of hys especyall wysdome/and wyth one of which hym selfe wysely destroyeth all hys holy mater.

¶ Furste ye se well that albe yt in dede he entendeth to go further yf hys hyll were ones well spedde: yet he pretendyth nothyng in hys age but onely the spoyle/ dreddynge/ and beatynge of the clergye: to whom he sayth not all onely such fautys as ye haue hard/and hath ꝑued hys purpose wyth such groundys as we haue proued false: but also sayth one great necessyte to take all from thẽ/bycause they breke ꝑ statute made of mortmayn/& purchase more landys styll agaynst ꝑ purpose therof. And thẽ sayth he ꝑ eny land which onys cũmeth in theyr handys/cũmyth neuer out agayn. For he sayth ꝑ they haue such lawes cõcernyng theyr lãdes/as they may neyther geue eny nor sell. For whyche cause lest they shuld at length haue all/ he deuyseth to let them haue nothyng.

¶ Now furst where he maketh as though there cã yet for all the statute dayly much land in-to thẽ/ & ꝑ there can none at all come frõ thẽ: neyther ys the tone so much as he wold make yt seme/& the tother ys very false. For truly there may cũ and doth cũ lãd fro thẽ by eschete/ as we be sure many of you haue had experyence: & also what lawes so euer they haue of theyr own ꝑ ꝓhibyte thẽ to sell theyr landys/yet of thys are we very sure ꝑ not wythstandyng all ꝑ lawes they haue/ they may sell in such wyse yf they wyll all the lande they haue/ꝑ they cã neuer recouer fote agayn. And besydes all ꝑ albe it there be lawes made by the chyrch agaynst such salys as shrewd husbandes wold els boldly make of ꝑ lãde of theyr monestaryes: yet ys there not so ꝑcysely pro-

ſe purſyon made agaynſt all ſalys of theyr landꝭ / but ꝓ they may be alienyd̄ for cauſe reſonable appund by ꝓ aduyſe & coũſell of theyr che fe hed. And many a mã ys there in ꝓ realm ꝓ hath landꝭ geuē or ſold out of abbays & out of byſhoppryches both: ſo ꝓ this ꝑte is a playn lye

¶ The tother part ys alſo neyther very certayne nor very mych to purpoſe. For truly though that in the cytee of London to whych there ys grauntyd̄ by authoryte of parliament / that men may there deuyſe theyr landys in to mortemayn by theyr teſtamentꝭ / there is ſum what among geuen into the church / and yet not all to them but the great ꝑte vnto the cumpanyes & felyſhyppys of the craftys: in nother placys of the realme there ys now a days no great thyng geuen / but yf yt be ſometyme ſome ſmall thynge for the foundacyon of a chauntery. For as for abbays or ſuch other great foũdacyõs there be not now a days many made nor haue bene of good whyle / excepte ſome what done in the vnyuerſytees. And yet who ſo conſyder thoſe great foundacyons that haue thys great whyle bene made eny where / ſhall well parcey ue that the ſubſtaunce of thē be not all ſo vnden vppon temporall lan dys ne now token owte of the temporall handys in to the churche / but of ſuche as the church had longe a fore / & now the ſame tranſlated from one place vnto a nother: And ouer this ſhall be fynd that many an ab bey (whoſe hole lyuyng thys man weneth ſtoode all by tẽporall lan dys geuen them in theyre foundacyon) haue the great parte therof in benefyces gyuen in and empropried vnto theym. So that yf he conſy der the ſubſtaũce of all the greate foũdacyons made thys great why le / and all that hath in to eny ſuche theſe many dayes be gyuen / & then cõſyder well therwyth how cold the cherite of cryſtē people wareth by the meanys of ſuche deuyls proctours as vnder pretexte of beg gynge for the pore / entend and labour to quench the feruour of deuo cyõ to godwarde in ſymple and ſone ledde ſowlys: he ſhall not nede to fere that all the tẽporall lande in the realm ſhall come in to the ſpy rytualtye. And yet yf men went nowe ſo faſte to gyue in ſtyll to the church as they dyd byfore whyle deuocyon was feruẽt in the people and vertu plentyouſe in the church: yet myght yt be and in other cun trees ys pupded for well ynough / both that mẽnys deuocyon myght be be fauored / and yet not the churche haue all.

¶ But thys wyſe man leſte they ſhulde haue all: wolde leue theym ryght nought. For hys wyſedom weneth there were no meane way bytwene euery whyt and neuer a whyt but nothynge at all. And ſure ly where that he layeth ſo ſore vnto theym / the ne we purchaſynge of more temporall landys eyther bought or gyuen them: yt appereth well he wolde ſaye ſore to theym yf they pulled the land fro men by force / whyche now layeth ſo hyghly to theyr charge bycauſe they ta ke yt when men gyue yt theym: whyche thyng we ſuppoſe hym ſelfe as holy as he ys / wolde not myche refuſe. Nor they be not myche to

he blamed yf they receyue mennys deuocyon/ but yf they bestow yt
not well. And yet where he sayth there can no statute holde them/ but
they purchase styll and breke the statute/ where in he wolde seme cō-
nynge because he had a lytell smatterynge in the lawe: yt were good
ere he be so bold to put hys ignorauce in wrytynge/ that he shulde se
the statute better. Whyche when he lyste to loke vppon agayne and
lette some wyser man loke wyth hym/ yf he consyder well what re-
medy the statute prouyde & for whom: he shall fynd ỳ the makers of
the statute not so mych fered the great hygh poynt that prykketh hym
now leste the hole temporall landys shuld come in to the churche/ as
they dyd the losse of theyr wardys and theyr vnlykelyhed of eschet
& sum other cōmodites ỳ they lacked whē theyr lādes were alyened
in to the church: & yet not in to the church onely but also in to eny mort
mayn. And for this they prouyded ỳ yf eny more were alyened in to ỳ
churche or in to eny maner of mortemayne/ the kyng or eny other lord
mediate or immediate that myght take losse therby myght entre ther
in to/ to thentēt ỳ ere euer the purchase were made/ they shuld be sayn
in such wyse to sue to euery one of thē for his lycēce & good will/ that
eche of them shuld be arbyter of hys owne hurte or losse and take hys
amendys at hys own hand. And thys statute ys not made onely for ỳ
aduauntage of the tēporall lordys agaynst the clergy/ but yt ys made
indyfferently agaynst all mortmayn: whych ys as well tēporall folk
as spyrytuall/ and for the benefyte as well of spyrituall men as tem
porall. For as well shall a bysshop or an abbot haue the aduauntage of
that statute yf hys tenaunt alyen hys landys in to eny mortemayn/ as
shall an erle or a duke. And now when the churche pulleth not away
ỳ land from the owner by force/ but hath yt of hys deuocyon and hys
gyft geue of hys owne offer vnasked/ & yet not wythout lycēce of all
such as the statute lympteth: where ys thys great faut of theyrs/ for
whych lest they shuld take more in ỳ same maner/ he wold they shuld
lese all that they haue all redy. What wysdome ys thys whē he sayth
agaynst them they rede wherin they breke no lawe. And yet syth they
can not take yt wythout the kyng and the lordys/ hys wordys yf they
ward ought/ shuld cōme to the reproche and blame of them whom he
wold fayn flater/ wythout faut founden in them whom he so sore ac-
cuseth. But now the specyall hygh poynt of his wysdome for whych
we be dryuen to speke of thys matter he specyally declareth in thys.
Ye se well that he wold that the temporall mē shuld take fro the cler
gy/ not onely all these landys purchased syns the statute of morte-
mayn/ but also all that euer they had before too/ and yet ouer thys all
the hole kyuyng ỳ euer they haue by eny maner mean beforde: because
he thynketh that they haue to much by all to gether. And whē he hath
gyuen hys aduyse therto and sayd that they haue to much: then sayth

he by

he by and by that yf there were eny purgatorye in dede/ yt were well done to gyue them yet more/and that they haue then a great dele to lytle. But now so ys yt that purgatory there ys in dede/nor no good cryſten man is there but he wyll and muſt beleue & confeſſe the ſame. Wherof yt playnly folowyth that hys own agrement added vnto the trouth/that ys to ſay that the church hath as he ſayth to lytle yf there be a purgatory/added vnto the trouth that there ys a purgatory/ and that euery trew cryſten man doth & muſt cõfeſſe yt: then hath loo the wyſe man brought all hys purpoſe ſo ſubſtancyally to paſſe/ that by hys own playne agrement added vnto the vndoutable trouth/no mã may do that he wold haue all men do/ſpoyle and pyll the church/but he that wyll furſte playnly profeſſe hym ſelf a playn and vndowtyd heretyke.

¶ And therfore ſyth ye now ſe the wyt of thys wyſe man/ þ laboreth to bryng vs owte of your remẽbraunce/ſyth ye ſe the ſymple groũde of hys prowde ſupplycacyon/and ye perceyue the rancour and malyce that hys mater ſtandeth on: for fulfyllyng wherof he wold by his wyll bryng all the worlde in trouble: & ſyth ye ſe that he hateth þ clergye for the fayth/and vs for the clergy/and in reprouyng purgatory proueth hym ſelfe an infydele: ſyth we haue made yt you clere that your prayour may do vs good/and haue ſhewed yt you ſo playnely that a chylde may perceyue yt/not onely by the comen opynyon of all people and the faſte vnfallyble fayth of all cryſten peple from Cryſtys dayes vntyll your owne tyme/confermed by the doctryne of all holy doctours/declared by good reaſon/and proued by the ſcrypture of god/both apoſtles/and euangelyſtys/and our ſauyour Cryſte hym ſelf: we wyll encumber you no ferther wyth diſputyng vppon the mater/nor argue the thynge as dowtefull/ that is vndowted and queſtyonleſſe. But lettyng paſſe ouer ſuch heretiques as are out malycyouſe mortall enemyes/prayenge god of his grace to gyue theym better mynde: we ſhall tourne vs to you that are faythfull folke and our dere louyng frẽdys/beſechyng your goodnes of your tẽder pyte that we may be remembred wyth your cheryſtable almoyſe and prayour. And in thys parte albe yt we ſtande in ſuche caſe that yt better becummeth vs to beſeeche and praye euery man/ then to fynde eny fawte wyth eny man: yet are we ſomwhat conſtrayned not to make eny mater of quarell or cõplaynt agaynſt eny mãnys vnkyndenes/but ſurely to mourne & lamẽt our owne harde fortune & chaũce in þ lakke of relyefe & cũforte/ which we miſſe frõ our frẽdis/not of euyll mynde wythdrawẽ vs/or of vnfaythfulnes/but of neglygẽs forſlouthed & fodẽ forth of forgetfulnes. If ye þ at ſuch (for ye be not all ſuch) might loke vppõ vs & byhold in what heuy plyght we ly: your ſlouth wold ſome be quykened & your oblyuion tourne to freſhe remẽbraũce.

¶ For yf

¶ For yf youre father/ youre mother/ youre chylde/ youre brother/ youre suster/ youre husbande/ youre wyfe/ or a very straunger to/ lay in youre syghte some where in pryte/ and that your meanes myght helpe hym: What hart were so hard/ what stomake were so stony/ that could syt vi reste at supper or slepe in reste a bedde/ and set a man ly and burne? We fynde therefore full trew that olde sayd saw/ owte of syght owte of mynde. And yet surely to say the trewth/ we can not therym with reason myche complayne vppon you. For whyle we were with you there/ for wantonnes of that wreched world we forgate in lyke wyse our good frendys here. And therfore can we not mervayle myche though the iustyce of god suffer vs to be forgoten of you as other haue bene before forgoten of vs. But we beseche our lorde for both our sakys to gyue you the grace to mend for your parte that comen faut of vs both/ lest when ye cum hether here after/ god of lyke iustice suffer you to be forgoten of them that ye leue there behynde you/ as ye forgete vs that ar come hether afore you But albe yt we can not well as we say for the lyke faut in our selfe greatly rebuke or blame thys negligence and forgetfulnes in you: yet wolde we for the better wysh you that ye myght wythowt your payn/ onys at the leste wyse behold/ parceyue/ and se/ what heynes of hart & what a foro wfull shame the sely soule hath at hys furst cõmyng hyther/ to loke his old frendys in the face here/ whom he remẽbryth hym self to haue so foule forgoten whyle he lyuẽd there. When albe yt that in thys place no man cã be angry/ yet theyr pytuouse loke and lamentable countenaunce casteth hys vnkynd forgetfulnes in to hys mynde: wyt ye well dere frendꝭ that among the manyfold great and greuouse payne whych he suffreth here/ wherof god send you ꝑ grace to suffer eyther none or fewe: the grudge and greefe of hys conscyence in the consyderacyon of hys vnkynde forgetfulnes/ is not of all them the leste. Therfore dere frendys let our poly lerne you wyt dome. Send hether your prayour: sende hether your almoyse before you: so shall we fynde ease therof/ and yet shall ye fynde yt styll. For as he that lyghtyth a nother the cãdell hath neuer the lesse lyght hym self/ & he that blowyth ꝑ fyre for a nother to warme hym doth warm hym self also therwyth: so surely good frendys the good that ye send hether before you/ both greatly refresheth vs/ and yet ys holly reser vyd here for you with oure prayours added thereto for youre ferther aduauntage.

¶ Wold god we coud haue done our self as we now counsell you. And god gyue you ꝑ grace whych many of vs refused/ to make better purpyson whyle ye lyue thã many of vs haue done. For mich haue we left in our executours handꝭ/ whych wold god we had bestowed vppõ pore folk for our owne soulys & our frẽdys wyth our own han

dys

hys. Mych haue many of ye besto wyd vpp3 rych me in gold ryngs and blak gownys: mych in many tapers & torchys: mych in worldly pomp and hygh solempne ceremonyes about our funeralys/ wherof the brotle glory standeth ye here god wot in very litle stede/ but hath on the tother syde done ye great displeasure. For albe yt ỹ the kynde solycytude & louyng dylygence of the qwyk vsed about the beryeng of the dede/ is well allowed and approuyd afore the face of god: yet mych superfluouse charge vsed for boste and ostẽtacyon/ namely deuysed by the dede before hys dethe/ ys of god greatly mysslyked: and moste especially that kynde & fassyon therof wherin some of ye haue fallen/ and many besydys ye that now lye damnyd in hell. For some hathe there of ye whyle we were in helthe/ not so mych studyed how we myght dye penytẽt and in good crysten plyght/ as how we myght be solempnely borne owte to beryeng/ haue gay & goodly funeralys wyth heralds at our hersys/ and ostrynge vp oure helmettys/ settyng vp our schouchyn and cote armoure on the wall though there neuer cam harneyse on our backys/ nor neuer auncestour of ours euer bare armys byfore. Thẽ deuysed we some doctour to make a sermon at our masse in our monthys mynde/ and there preche to our prayse wyth some fond fantesy deuysed of our name/ and after masse/ mych festyng prodigously and costly/ and fynally lyke madde men made men mery at our dethe/ and take our beryeng for a brydeale. For specyall punyshement wherof/ some of ye haue bene by our euyll aungels brought forth full heuely in full great despyght to beholde our owne beryeng/ and so standen in great payne inwardly among the preace/ and made to lokr on our cateyn corpse caryed owte wyth great põpe/ wherof our lorde knoweth we haue taken heuy pleasure.

¶ Yet wolde ye peraduenture wene that we were in one thyng well easyd/ in that we were for the tyme taken hense owt of the fyre of our purgatory. But in thys poynt yf ye so thynke/ ye be sarre deceyued. For lyke wyse as good aungels and saued soulys in heuẽ/ neuer lese nor lessen theyre ioy by chaungyng of theyre placys/ but though there be eny specyall place appoynted for heuẽ fertherest from the centre of the hole worlde or where so euer yt be/ be yt bodyly or aboue all bodyly space/ the blessyd heuenly spyrytys where so euer they kyndly be ether styll in heuen or in theyr heuenly ioy: nor Gabryell when he cam downe to our lady/ neuer forbare eny parte of his pleasure/ but he had yt paduenture wyth some newe degre encreased by the cõforte of hys ioyfull message/ but mynysshed myght yt neuer be/ not and he had an erand in to hell: right so fareth it on ỹ tother syde/ that neyther dãpned wreches at eny tyme/ nor we for the space of our clensynge tyme though we haue for the generalty our comen place of payne appoynted vs here in purgatory: yet yf it please our lorde that at eny season

our gardayns conuay some of vs to be for some consyderacyons eny
tyme elles where/as some percase to appere to some frēd of ours &
shew hym how we stand/& by ȳ sufferaūs of goddys souerayn good
nes to telle hym wyth what almoyse/prayour/ pylgrymage/or other
good dede done for vs he may helpe vs hense/ in whyche thynge the
deuyll ys loth to walke wyth vs but he may not chese and can no fer
ther wythstand vs thē god wyll gyue hym leue/but whyther so euer
he cary vs we cary our payne wyth vs: & lyke as the body that hath
an hote feuer as fetrētly burneth yf he ryde an horsbake as yf he lay
lapped in hys bedde: so cary we styll about no lesse hete wyth vs/thē
yf we lay bounden here. And yet the dyspyghtfull syghtys that our
euyll aungelis bringe vs to beholde abrode/so farre augmēteth our
turment: that we wolde wyshe to be drowned in the darkenes that
ys here/ rather than se the syghtys that they shew vs there.

¶ For among they conuay vs in to our owne houses/ & ther do while
ys our payne wyth syght sometyme of ȳ selfe same thyngys whych
whyle we lyued was halfe our heuen to beholde. There shew they
vs our substaunce and our baggys stuffed wyth gold: whych when
we now se/ we sette myche lesse by theym then wold an old man that
fond a bag of chery stonys whych he layd vp when he was a chylde.
What a sorow hath it be to some of vs whē ȳ deuyls hath in dyspyght-
full mokkage/caste in oure teeth our old loue borne to our money/ &
thē shewed vs our executours as byssly tryfling & rāsakyng our hou
ses/as thogh they were men of warr that had taken a town by force.

¶ Oo we heuely hath yt thynke you gone vnto our harte/ when our
euyll aūgellys haue grynned and laughed and shewed vs our late
wyues so sone waren wanton/& forgetyng ye theyre old husbandys
that haue loued theym so tenderly and lefte theym so ryche/ sytte and
laugh & make merry and more to sumtyme/wyth theyr new woars/
whyle our keepers in dyspyte kepe vs there in payne to stande styll/ &
loke on. Many tymes wold we then speke yf we coulde be suffred/ &
sore we long to say to her: Ah wyfe wyfe ywysse this was not cove-
naunt wyfe/when ye wepte and tolde me that yf I lefte you to lyue
by/ye wold neuer wedde agayne. We se there our chyldren to/ whō
we loued so well/ppe lyng and daunce/ & no more thynke on theyre
fatheres soulys then on theyre olde shone: sauyng that sometyme cū-
meth owt god haue mercy on all cryſten soulys. But yt cūmeth owt
so coldely and wyth so dull affeccyon / that yt lyeth but in the lyppys
and neuer cam nere the harte. Yet here we sometyme our wyues pray
for vs more warmely. For in chrdynge wyth her secunde husbande
to spyghte hym wyth all/god haue mercy sayeth she on my fyrst hus-
band. soole/for he was ywysse an honest mā fare vnlyke you. And
then mervayle we myche whē we here theym say so well by vs. For
they

they were euer wont to tell vs otherwyse.

¶ But when we fynde in thys wyse our wyues/or chyldren and frē dys/so sone and so clerely forgete vs/and se our executours rap and renē vnto theym selfe/catche euery man what he can and holde faste that he catcheth and care nothyng for vs: lorde god what yt greueth vs that we lefte so mych bihynd vs/and had not sent hyther more of our substaunce byfore vs by our owne handys. For happy fynde we hym among vs/ ꝑ sendeth byfore all ꝑ may be forborne. And he that ys so loth to parte wyth aught / that horderth vp his good and had as lyue dye almost as to breke hys hepe/and then at last when there ys none other remedye but that he muste nedys leue yt/ repenteth hym self sodēly & lakketh tyme to dyspose yt/& therfore bydeth his frendys to bestow yt well for hym: our lord ys yet so mercyfull ꝑ of hys goodnes he acceptyd ꝑ good dedys ꝑ hys executours do in pformyng his deuyce. And syth that late is better thē neuer: our lord somewhat allowyth the mannys mynde/ by whych he wold hys goodys that he hath immoderately gathered and gredily kepte to gether as longe as he myght/were yet at the leste wyse well bestowed at laste when he must nedys go fro thē. Whych mynde yet more pleaseth god/ thē that a man cared not what were done wyth them. And therfor as we say the goodnes of god somewhat doth accepte yt. But yet surely syth we myght and ought to haue done yt our self/ and of a fylthy affeccyon toward our goodys could not fynde in our hart to parte from eny parte of thē / yf our executours now deceyue vs & do no more for vs then we dyd for our selfe: our lord dyd vs no wronge though he neuer gaue vs thanke of all our hole testament/but imputed the frustracyon and not pformynge of our laste wyll vnto our owne faute: syth the delay of our good dedys dreuen of to our deth / grew but of our awne slewth and flesshely loue to the worldward/ wyth faynteneſſe of deuocyon to godward/ and of lytle respect and regard vnto our awne soule. And ouer thys yf our executours do these good thyngys in dede that we do thus at laste deuyse in our testament: yet our defaute dryupnge all to our deth as we told you byfore'/ though god as we sayd of hys hygh goodnes leueth not all vnrewarded/ yet thys warnynge wyll we gyue you / that ye deceyue not your selfe: we that haue so dyed haue thus fonde yt/that the goodys disposed after vs/gete our executours great thāke/& be toward vs ward accepted afore god mych lesse then half our awn/ nor our thanke nothyng lyke to that yt wolde haue bene yf we had in our helth geuen half as mych for goddys sake wyth our awne handys. Of whyche we geue you thys frendely warnyng not for that we wold dyscorage you to dyspose well your goodys whē ye dye: but for that we wold aduyse you to dyspose then better whyle ye lyue.

¶ And amonge all your almorse/ sumwhat remẽber ye: Our wyues there remẽber here your husbandys. Our chyldren there remẽber here your parentys. Our parentys there remẽber here your chyldren. Our husbãdys there remẽber here your wyues. Ah swete husbandys whyle we lyued there in that wreched world with you/ whyle ye were glad to please ye: ye bestowed mych vppõ ye & put your selfe to greate coste and ofte ye great harme therwith: wyth gay gownys and gay kyrtels & mych waste in apparell/ tryng & owches/ wyth partelett & pastis garnesshed wyth perle/ wyth whych proude prynge vp: both ye tokr hurte and we to/ many mo ways then one though we told you not so than. Out two thynges were there specyall/ of whych your selfe felt then that tone/ and we fele now the tother. For ye had ye the brighter harted and the more stoburn to you: and god had ye in lesse fauour: and that alak we fele. For now that gay gere burneth vppon our bakkys: and those prowd perled pastys hang hote about our cheks/ those partelettys and those owches hang heuy about our nekkys and cleue fast fyre hote/ that wo be we there and wyshe that whyle we lyued/ ye neuer had folowed your fantasyes/ nor neuer had so kokered ye nor made ye so wanton/ nor had geuen ye other ouchys than rynges or gret garlyk heddys/ nor other ples for your partelettys and our pastys then fayre orient pearson. But now for as mych as that-ys passed and cannot be called agayn: we beseech you syth ye gaue the ye let vs haue them still let them hurt none other woman but help to do ye good: sell them for our sakys to set in sayntys coppys/ and send the money hether by masse pennys & by pore men that may pray for our soulys.

¶ Our fathers also whych whyle we lyued fostred ye vp so tenderly/ & could not haue endured to se ye suffer payn: now ope your hart & fatherly affection/ & help ye at the leste wyse wyth a pore mannes almes. Ye wold not when we were wyth you haue letted to lay out mych money for a great mariage. Whych yf ye mẽt for our sak & not for your own worldly worshyp/ grue ye now sum pte therof & releue ye here wyth mych lesse cost then one marrage/ & more plesure then. x. v. though euery one were a prynce or a prynces of a realm.

¶ Fynally all our other frendys & euery good cristen man & woman open your hartys & haue sum pyte vppon ye. If ye beleue not ỳ we nede your help/ alas the lak of fayth. If ye beleue our nede and care not for ye/ alas the lak of pyte. For who so pytyeth not ye/ whom cã he pyte? If ye pyte the pore/ there ys none so pore as we/ ỳ haue not a bratte to put on our bakkys. If ye pyte the blynde/ there ys none so blynd as we whych ar here in the dark sauyng for syghtis vnplesaũt and lothesum tyll sum cõfort cum. If ye pyte the lame/ there is none so lame as we/ that neither cã crepe one fote out of the fyre/ nor haue one hãd at lyberte to defend our face fro the flame. Fynally yf ye pyte any

te any man in payn/neuer knew ye payn comparable to ours: Whose fyre as farre passeth in hete all the fyres that euer burned vppon erth/ as the hotest of all those passeth a peynted fyre paynted on a wall. If euer ye lay syk and thought the nyght long/ & longed fore for day Whyle euery houre semed longer than fyue: bethynk you then What a long nyght we sely soulys endure/that ly slepeles/ restles/ burnyng/and broylyng in the dark fyre one long nyght of many dayes/of many wekys/and sum of many yeres to gether. You Walter pradu cture and tolter in sykenes fro syde to syde & fynde lytle rest in eny par te of the bed: We ly bounde to the brondys and cannot lyft vp our hed dys. You haue your physycyons Wyth you that sumtyme cure and hele you: no phisyk Wyll help our payn/nor no plaster cole our hete. Your kepers do you great ease and put you in good cumfort: our kepers ar such as god kepe you from/cruell damned spyrytes/odyous/enuyous/and hatefull/ dyspytuous enmys and dyspytefull turmentours/ and theyr cumpany more horryble and greuous to vs/then ys the payn yt self and vntollerable turment that they do vs Wher Wyth from top to too they ceace not contynually to tere vs.

¶ But now yf our other enmys these heretikys almost as cruell as they/procuryng to theyr power that we shulde be log left in ye druels handys Wyll as theyr vsage ys to rayse in stede of resonyng/make a game and a iest now of our heuy payn/and paduenture laugh at our lamentacyon/bycause we speke of our heddes/our handys/our feete/ and suche our other grose bodyly membres as lye betyed in our graues & of our garmentys that we dyd Were Whyche come not hether Wyth vs: We bysech you for our dere ladyes loue to let theyre folys go by/ and to consyder in your owne Wysdom that yt Were impossyble to ma ke eny mortall man lyuyng perceyue What maner payn & in What ma ner Wyse We bodyles soulys do suffer and sustayne: or to make eny man vppon erth perfytely to conceyue in hys ymagynacyon and fan tasy/What maner of substaunce We be: much more impossyble then to make a borne blynd man to perceyue in hys mynd the nature and dyf ference of colours. And therfore except We shuld of our painfull state tell you nothynge at all/(and there Wold they haue yt) We must of ne cessyte vse you such Wordys as your selfe vnderstand/ and vse you the symplytude of such thyngys as your self ys in vre With. For syth neyther god/angeli nor soule/ ys in such Wyse blynd/ dome/defe/ or lame/as be those men ye for lak of eyen/leggys/handes/tonge/ or ere/be Weke & impotent in ye powers ye prede fro them: but haue in the selfe a farre more excellet syght/herynge/delyuernesse/and spech/by mea nys vncognable to man/then eny man can haue luyng there on erth: therfore doth holy scripture in spekyng of such thinges/vse to resent the to ye people by ye namys of suche powers instrumentes/& membres/

as men in such thyngys vse and occupye thē selfe. Whyche maner of spekynge in such case who so euer haue in derysyon: declareth very well how lytle fayth he hath in Crystys awne wordē / in whych our sauyour hym selfe spekyng of the soulys of the ryche glotō & pore nedy Lazarus and of the Patriarch Abraam also speketh in lyke maner as we do / of fynger and tōge / wherof they had neyther nother there. And therfore who so maketh a mok at our wordē in this poynt: ye may sone se what credence ye shuld geue hym / wherin we be content ye geue hym euen as mych as ye se your selfe that he geueth to god: for more ye ought not and surely lesse ye can not. For he geueth god not a whyt: but taketh in hys harte that story told by god for a very fantastyke fable.

¶ And therfore as we say passing ouer suche iestyng and raylyng of those vncheryrable herrtykys mortall enymyes vnto vs and to then selfe both: consyder you our parnys / and pyte thē in your hartys / and helpe vs with your prayours / pylgrymagys and other almorse dedys: & of all thyng in specyall pcure vs the suffragis and blessyd oblacyon of the holy masse / wherof no man lyuyng so well can tell the frute as we that here fele yt.

¶ The cūforte that we haue here except our cōtinuall hope in our lord god / cummeth at seasons from our Lady / with such glorrouse sayntys as ether our self with our awn deuocyō while we lyued / or ye with youre for vs sennys our decease and departyng haue made intercessours for vs. And among other right especyally be we beholden to the blessyd spyrytys our own proper good angele / who when we behold cūmyng with cūforte to vs / albe yt that we take great plesure and gretly reioyce therin: yet ys yt not without mych confusyon and shamfastnes to consyder how lytle we regardyd our good angels & how seldō we thoght vppon thē whyle we lyued. They carry vp our prayers to god & good sayntē for vs: & ther bryng down fro thē the cūforte and consolacyon to vs. With whych when they cum & cūforte vs: only god and we know what ioy yt is to our hartys & how hartely we pray for you. And therfore yf god accept the prayeur after hys own fauour born toward hym that prayeth & thaffeccyon that he prayeth with: our prayer must nedys be profytable / for we stand sure of hys grace. And our prayer ys for you so feruent / that ye can no where fynde eny such affeccyon vppō erth. And therfore syth we ly so fore in parnys & haue in our great necessyte so gret nede of your help & ỳ ye may so well do yt / wherby shall also rebownd vppō your self an inestymable pfyte: let neuer eny slouthfull oblyuyon race vs out of your remēbraūce / or malicyouse enmy of ours cause you to be careles of vs / or eny gredy mynde vppō your good withdraw your gracyouse almes frō vs. Thynk how sone ye shall cū hether to vs:

thynk

thynk: What great grefe and rebuke wold then your vnkyndnes be to you: What cõfort on the cõtrary part when all we shall thank you: What help ye shall haue here of your good sent hether. Remember what kyn ye and we be to gether: What famulier frẽdshyp hath ere this bene betwene vs: What swete wordys ye haue spoken and what promyse ye haue made vs. Let now your wordis appere and your fayre promyse be kept. Now dere frendys remẽber how nature & crystendom byndeth you to remẽber vs. If eny porn of your old fauour/ eny pece of your old loue/ eny kyndnes of kynred/ eny care of acquayntance/ eny fauour of old frendshyp/ eny spark of charyte/ eny tender poynt of pyte/ eny regard of nature/ eny respect of crystendū/ be left in your brestys: let neuer the malyce of a few fond felowes a few pestylent persons born to ward presthod/ relygyon/ and your crystien fayth: race out of your hartys the care of your kynred/ all force of your old frendys/ and all remembraunce of all crystien soulys. Remẽber our thurst whyle ye syt a drynk: our honger whyle ye be festing: our restlesse wach whyle ye be sleepyng: our sore and greuouse payn whyle ye be playng: our hote burnyng fyre whyle ye be in plesure & sportyng: so mote god make your offspryngc after remẽber you: so god kepe you hens or not long here: but bryngc you shortely to that blysse/ to which for our lordys loue help you to bryngc vs/ and we shall set hand to help you thyther to vs.'. Fmis.

Cum priuilegio.'.

¶ The fawtys escapyd in the prynteyng.

Fol.	Pagi.	Linea	¶ The faultys.	¶ The amendemẽtys.
ii.	ii.	xiiii.	enuoyuse	enuyouse
iii.	i.	xxxi.	pryoure	prayour
iii.	i.	xxix.	to	so
viii.	ii.	xlii.	in hys	in thys
ix.	ii.	xxxviii.	he	the
xxi.	ii.	xxxvii.	at yought	at nought
xxii.	i.	xxvi.	wythdrade	wythdraw
xxii.	ii.	xxxi.	euerlystyng	euerlastyng
xxiii.	ii.	i.	long so	so long
xxvi.	ii.	vii.	hole	holy
xxxvi.	i.	x.	hys	thys